"Unum corpus omnes in Christo."

# Evangelical Christendom

Nov.-Dec., 1927.

## "A Religious Truce?"

THE subject of Christian Unity is abroad to-day in various cloaks, not the least attractive finding its name in the title of this article, which heads an appeal by Sir James Marchant in the columns of the *Daily News* of Friday, November 18th, "for three years of unbroken silence upon our humiliating sectarian strife, the Holy Spirit of Unity may begin the work of healing." Sir James reminds us that three great events in the religious world are being prepared. In 1929 falls the centenary of Catholic Emancipation; in 1930 will come the Lambeth Conference, also the reunion of the two great Churches of Scotland. After dealing with these three events as paving the way to "the greater union of Christendom, West and East," Sir James asks the following question: "Is it too idealistic to hope that in 1920-30 those great leaders—the Cardinal Archbishop of Westminster, His Grace of Canterbury, the New Moderator of the United Church of Scotland and his English equivalent might act together and promote conversations of explanation, which under the blessing of God might lead, in the long years to come, to union with the Spiritual Centre of Christendom?" Concluding paragraphs of this Utopian outburst inform us that "the Pontificate of Pius XI. is inspired by the desire for the reconciliation of all Christians. Cardinal Bourne would give his life to realise it. And the Archbishops of Canterbury and York are determined to remove the causes of misunderstandings and to promote closer contacts." But, what is more remarkable, Sir James Marchant, who is a Free Churchman, adds, "the Federal Council of the Free Churches have set their hands to the golden plough of reunion and can never turn back to the paralysing and dying sectarian animosities!" Surely in any such proposals as those outlined by Sir James they will figure in strange company. We are reminded of the question asked by a Roman Catholic organ only a fortnight ago: "If Protestants can consistently and sincerely accept the beliefs taught at this Protestant Church in St. Leonard's (Christ Church) and follow its ritual observance (which is extreme Anglo-Catholic) the question arises—What was the Reformation for?" Guided by some of its "leaders," the Free Churches are placing themselves in an absurd position, from which, later, they may find it difficult to extricate themselves without losing their heritage or sullying the names and memory of their forbears, many of whom died that Evangelical Protestantism in England might live. But let us look more closely at Sir James Marchant's suggestion.

We often wonder amid the many voices that are heard whether we have or have not lost our sense of the obligation of Truth. We are exhorted to stifle our convictions, to bury our history and to forget our Bibles in order that we may have a Christendom united in one great Church where there will be an organisation centrally directed by the wisest men for the fight against evil. The idea is alluring. The desire to be one is strong. The forces that are warring against the Gospel are many, and if only we were one, we should be able to overcome the world. Why not follow the example given by the Anglican Church that has within its borders men who believe the whole Roman doctrinal system and those who are simple Evangelicals trusting to the Bible for their spiritual nourishment. The argument might well be advanced in Mars—it can scarcely be put forward in England, which sees the National Church torn by faction

and only continuing to exist by a determination not to fall to pieces by internal fighting. The hopes inspired by what we see round us in the National Church are not such as to make Christendom aspire to a Unity which is no unity and a peace that is non-existent.

Where Union has taken place and Union is being prepared we find the Union Churches one in outlook, one in creed and one in organisation. We find no special claims of exclusiveness put forward, and *the Truth* held in common is the bond that unites. As soon as conflicting ideals of Truth on major matters endeavour to coalesce, instead of peace we have strife, and the man who is honest and devoted to his Saviour will never on any account compromise what he believes to be true and right for the sake of expediency. The Lord has taught him that he must follow Truth, and that unless he stands by Truth he is false to the highest within him. We children of the Reformation brought up on the Bible, acquainted with Church History and the corrush of pagan conceptions into the Church, dare not surrender what we know to be true and accept what we know to be false for the sake of Unity, or rather Union It is a fond vision born of ignorant optimism that sees Protestantism retracing its steps and surrendering its unity with the New Testament Church in order to become subject to the dominion of Rome. Rome has added to the Faith what is not of Faith and has perverted the Gospel into a mechanism of organisation that is the reverse of the freedom which Christ gives. And Rome makes no effort to conceal her true character. "If you wish to join me—you must do so on my terms. Accept all or you cannot be part of my Church." And the acceptance of Papal Infallibility, Virgin worship, the Mass and Transubstantiation cannot be thought of by those who value Truth as revealed in our Lord Jesus Christ.

When we turn our eyes to the other great Unreformed Church we see teaching that is mediæval and not Evangelical, stagnation where there should be progress and rigidity where God wills freedom and fellowship. It was said to me in Lausanne Anglicans and Greeks as one solid body opposing the ideals of Union that prevail in the Protestant world. It is true that not all Anglicans agreed with the policy forced on them by the rigidity of Dr. Gore. But they had to accept his ultimatum or else they would have been abandoned by him. Even in Lausanne there was no joint Communion Service. To talk of Unity without sharing the one loaf is to talk of something entirely foreign to the mind of God as revealed in Holy Scripture and His Son.

If we wish to have unity *we can only create Union out of existing unity.* When men are one in Christ—that great fact dominates everything else. And all who are Christ's and share His risen life and are free from the constraint of the walls created by an unhistorical ecclesiasticism which can claim no kinship with the Church of the New Testament, are already one. But they need to recognise the fact and make it manifest to the world. If those in all the Churches of Christ who have the Gospel Spirit and are members of His Body make up their minds to stand by one another and to witness for Truth, much more good will be done for God than by the scores of abortive and "will-o'-the-wisp following" Conferences that discuss the intellectual and organisation bases of Union. *The time has come—not for talk, but for action.* Let us clearly envisage the possible and reject the impossible at this stage of the world's history. By striving after what cannot be attained, we miss that which is within our grasp. It is within our grasp to make ourselves one outwardly as we are one inwardly—not by abandoning our Churches, but by joining with all those who in all the Churches share our convictions, live our life in Christ, and wish to bring about Union as the expression of inner unity.

For eighty years the World's Evangelical Alliance has trodden this path and has been blessed in its work. It seemed to some that the Ecclesiastical movement would succeed and thereby end the need of a spiritual unity being manifested by those who love and serve the Lord. *Frankly, the new movements have broken down exactly where we knew they would fail. And the older method is still the right one to be adopted by us all.* We are threatened by a godless rationalism, by a vigorous and unscriptural sacerdotalism and a desire to mechanise Christianity into a great elaborate system. We have to fight these evils. The World's Evangelical Alliance invites all who share this ideal to join its ranks and by so doing strengthen its influence. The best way to overcome evil, whether in the individual or the organisation, is by following the good. And if we are loyal to Him Who is Truth we shall see Him Who has overcome the world using us as His agents in His great work of Redemption.

# Notes.

**Universal Week of Prayer.** — The arrangements for the Universal Week of Prayer have now been completed, as far as Headquarters is concerned. 7,000 representatives in various parts of the world have been communicated with, apart from the official translation of the letter of invitation and topics for daily prayer in various languages, and the circulation of the same, undertaken through various branches or Missionary Councils, such as the National Christian Council of China, and the National Christian Council of India and Ceylon. As we write the Armenian programme comes to hand from Constantinople, Turkey, and right on now we shall be hearing from other distant centres which look to London for counsel or financial help in this connection.

What is to be the response from Christians at home to the Rand observance to observe the Universal Week of Prayer? Much depends upon the individual, and we can only ask that there may be full recognition of the obligation the Week of Prayer casts upon all to set apart as far as possible the days Monday, January 2nd, to Saturday, January 7th, for the manifestation of fellowship and unity in the sacred exercise of prayer and intercession. Let there be a great coming together, in London and elsewhere.

The central London meetings have been arranged, by invitation as last year, at the Headquarters of some of the larger Missionary Societies as follows: —

**Monday, January 2nd (12 noon):**
Church Missionary Society
(Salisbury Sq., Fleet St., E.C.4)
*Chairman*, Prebendary E. N. Sharpe, M.A.
*Address by* Rev. E. Shillito, M.A.

**Tuesday, January 3rd (12 noon):**
Moravian Chapel,
(32, Fetter Lane, E.C.4)
*Chairman*, Rev. R. C. Gillie, M.A., D.C.L.
*Address by* Rt. Rev. Bishop Ward

**Wednesday, January 4th (12 noon):**
Baptist Missionary Society
(19, Furnival Street, Holborn, E.C.4)
*Chairman*, Rev. J. H. Ritson, D.D.
*Address by* Rev. W. Y. Fullerton, D.D.

**Thursday, January 5th (12 noon):**
Wesleyan Methodist Missionary Society
(24, Bishopsgate, E.C.2)
*Chairman*, Rev. the Hon. W. Talbot Rice, M.A.
*Address by* Rev. W. J. Noble.

**Friday, January 6th (12 noon):**
British and Foreign Bible Society
(146, Queen Victoria St., E.C.4)
*Chairman*, Rev. W. W. Cash, D.S.O., O.B.E.
*Address by* Rev. George Hanson, D.D.

**Saturday, January 7th (12 noon):**
The World's Evangelical Alliance
(19, Russell Square, W.C.1)
*Chairman*, Rev. J. Chalmers Lyon.
*Address by* Rev. C. H. Titterton, M.A.

**A Conducted Tour of London.**—We wish to draw the attention of all those to whom the foregoing paragraph specially applies to the interesting and instructive tour of Missionary interests in London which the meetings announced represent. There are some to whom the headquarters of these great Missionary Societies are well-known, others who have never visited them, perhaps because they have felt that as serving their own denomination it is unnecessary. We hope a first principle of the Evangelical Alliance will be in action during the Week of Prayer, so that the representatives of the various Societies concerned who have so kindly invited the meetings to take place at their headquarters may witness the manifestation of Christian Unity, which loses sight of the denominational tie in eager fellowship with those of other Churches and Missionary Societies who are seeking to answer the world call for the Gospel of Christ. We propose to ask our readers to make a conducted tour with us as we endeavour to guide them how best to reach the various Mission Houses. The Church Missionary Society's

headquarters in Salisbury Square, Fleet Street, must be familiar to all; it is nearer the Ludgate Circus end of Fleet Street. The Moravian Chapel in Fetter Lane, and the headquarters of the Baptist Missionary Society are both close to Gamage's in Holborn. The Wesleyan Methodist Missionary Society may perhaps be a little more difficult, but any bus or train may be taken to the Mansion House or the Bank of England, and No. 24 Bishopsgate is but a few minutes' walk through Cornhill, turning to the left when Bishopsgate is reached. We do not propose to offer any guidance concerning the headquarters of the British and Foreign Bible Society or the World's Evangelical Alliance, for surely all must know their way to these established centres; and if they do not, then they ought! Let there be sacrifice in the endeavour to make these meetings large and fruitful in prayer and praise. We hope all who attend them will remember that, in keeping with the daily topics, prayer is invited from all alike, there being in the presence of God neither male or female; for all are one in Christ Jesus.

**Broadcasting the Week of Prayer from 2LO.**—The General Secretary hopes to give the Missionary Address from the London Studio of the B.B.C., 2LO, on the first Sunday of the New Year, January 1st, at 5.30 p.m. The address will be based upon the Universal Week of Prayer in its missionary setting, and we express the hope that many who receive this notice, in distant parts as well as at home, will be listening-in at the hour mentioned. The Universal Week of Prayer will also figure in the special service to be broadcast in the evening of the same day from St. Martin's Church, Charing Cross.

**A Message from China.**—As we go to Press the Council have received the following Resolution from the National Christian Council of China, accompanied by a letter from Dr. C. Y. Cheng, the General Secretary, who remarks, "this Resolution expresses what I am sure many in China feel. The Week of Prayer continues to take an important place in the life of the Churches in China, and we are glad in this way to be reminded each year of our fellowship with Christians throughout the World." The following letter of reply has been forwarded to Dr. Cheng:

World's Evangelical Alliance,
19, Russell Square, London, W.C.1.
November 28th, 1927.

Dear Dr. Cheng,

UNIVERSAL WEEK OF PRAYER.

I have received your letter of October 27th with the accompanying Resolution of the National Christian Council of China. I have laid your letter and the Resolution before my Council, who desire me to thank you for the same, and to say that it has given them considerable satisfaction to receive this assurance from the National Christian Council. It is our earnest hope that the influence of the National Christian Council of China will be exerted to maintain throughout all the Churches of China the principles of Truth and Love which underlie the World's Evangelical Alliance and its Universal Week of Prayer, and which, after all, are the first principles of the Gospel of Christ.

With kindest greetings,
I am, dear Dr. Cheng,
Yours very sincerely,
(Signed) H. M. Gooch.

**American Day of Thanksgiving and Prayer.**—Little appears to have been said in the Press of this country concerning President Coolidge's appointment of a Day of Thanksgiving and Prayer throughout the United States of America, and the proclamation concerning the same. The Day of Thanksgiving and Prayer took place on Thursday, November 24th. The Council of the World's Evangelical Alliance (British Organisation) in meeting on that day approved the following message to President Coolidge, which, being forwarded by cable reached him the same day:—

To President Coolidge, White House, Washington. The Council of the World's Evangelical Alliance (British Organisation) desire to convey their appreciation of your estimate of spiritual values through the appointment of to-day Thursday for national Prayer and Thanksgiving throughout the United States of America. We are thankful for this noble example and join at the Throne of Grace in thanksgiving to Him "Who holds us all in the hollow of His hand."

**Religious Liberty in Spain.**—A good deal is happening in Spain, and we need hardly say the Evangelical Alliance is in close touch with the Committee in Madrid. At their last meeting the Council made a further grant for expenses connected with the recent case of Carmen Padin, who is still in prison, and for whom an appeal for pardon has been lodged. Taking advantage of the presence

in London of the Queen of Spain the Council have addressed the following appeal to Her Majesty :—

November 10th, 1927.

To Her Majesty
THE QUEEN OF SPAIN.

MAY IT PLEASE YOUR MAJESTY,

The Council of the World's Evangelical Alliance (British Organisation), composed of Christians of all the Protestant Churches, associated for the furtherance of international friendship and fellowship in the Gospel of Christ; and which has for more than eighty years existed to maintain and further in all countries liberty of conscience in the worship of God, begs leave to bring to your Majesty's notice the following facts :

A Spanish subject, Carmen Padin, a Protestant by faith, has been arrested and subsequently convicted by the Court of Pontevedra on a charge of contempt for the Roman Catholic religion, in that she did state, during a heated discussion, "that the Virgin Mary had other children like the rest of women, and that it was not necessary, and was of no account to consider her the worse for this." In consequence of this the said Court condemned Carmen Padin to two years, four months, and one day's imprisonment, with the addition of a fine, and the suspension of all civil rights.

Through the Spanish Branch of the World's Evangelical Alliance an appeal for the exercise of the Royal clemency on the part of His Majesty the King of Spain has been lodged, and having regard to all the circumstances, the period during which this unfortunate woman has already been incarcerated, and the fact that the charge laid against her, although a breach of the existing law in Spain, is not of a criminal character in Protestant and many Roman Catholic countries, the Council asks that Your Majesty will exercise your personal influence to effect the Royal clemency sought, and the early release of Carmen Padin from prison. By so doing your Majesty will be following the precedent of other representatives of the Royal House and Throne of Spain, to whom similar appeals have been addressed on behalf of Protestant subjects of Spain suffering imprisonment for their conscience and faith. Many mothers of Great Britain also, who are following with dismay the hardship of this case, will warmly thank your Majesty if this request which we prefer is granted without delay.

Signed on behalf of the Council of the
WORLD'S EVANGELICAL ALLIANCE
(British Organisation),

R. C. HARY-DYKE (Chairman).
HENRY MARTYN GOOCH (General Secretary).

**The Revised Prayer Book Crisis.**—We comment on other pages upon the present position of the Revised Prayer Book in its relation to Parliament. At the moment of going to Press the Ecclesiastical Committee have reported that the Deposited Book does not infringe the constitutional rights of His Majesty's subjects; a decision reached by a majority only. Much painstaking work has been put in by the Council of the World's Evangelical Alliance to further opposition to the Bishops' proposals, including correspondence with the leaders of the Free Churches, in Parliament and elsewhere, also with the Federal Council of the Free Churches, and the Free Church Councils, nearly six hundred, throughout the country. *The Guardian*, by the insertion of an anonymous letter, has attacked the Evangelical Alliance for its faithfulness to the Reformation. The letter is an endeavour to drive a wedge between the relationship of the Church of England and the Free Churches and savours of intimidation. Our readers will judge for themselves the case of those who rely upon anonymous letters. It has not been thought desirable to make any reply to *The Guardian* in the circumstances. We warmly thank the Editor of *The Record* for the following comment, which appears in the issue dated November 24th :—

It cannot be overlooked that in the present crisis the World's Evangelical Alliance has taken a prominent part in focussing Church and Free Church opinion against the Prayer Book Measure. Its Memorandum placed before the Ecclesiastical Committee the strongest reasons why the Measure should be rejected on Constitutional grounds, and its efforts to put clearly and convincingly the arguments for opposition, have been effective. As an Inter-denominational Organisation with a definite outlook—based on Scriptural and Reformation teaching—it was of the utmost importance that the Alliance should speak plainly on the threat to Scriptural Christianity and the Protestantism of the nation. It has done so through its great Albert Hall meetings, its widely circulated literature and its statements that have been as carefully prepared as they have been wisely distributed. All Members of Parliament receive from it well considered arguments, and it is to be hoped that they will leave on their minds the strong impression that the Church of England owes to the nation—the duty of maintaining the principles of the Reformation—as long as it is an Established Church. By stepping into the breach and acting as the voice of Evangelical opinion generally, the Alliance has added to the debt owed it by the Christian people of England.

# THE WORLD'S EVANGELICAL ALLIANCE

(BRITISH ORGANISATION)

## 80th Anniversary Thanksgiving Fund of £10,000

### *THIRD LIST OF DONATIONS (to 30th NOVEMBER 1927)*

| | | | |
|---|---|---|---|
| A Friend and his Wife | £100 | 0 | 0 |
| Liverpool Branch (per W. H. Perry, Esq.) | 60 | 0 | 0 |
| Baines, Bt., G.B.E., Sir Percy R. | 50 | 0 | 0 |
| Campbell of Succoth, Bart., Sir Archibald | 50 | 0 | 0 |
| Derry, A. D., Esq. | 50 | 0 | 0 |
| Gow, J. Barnett, Esq. | 50 | 0 | 0 |
| Lamplough, E. S., Esq. | 50 | 0 | 0 |
| MacAndrew, Mr. & Mrs. | 50 | 0 | 0 |
| Nicholson, A. L., Esq. | 50 | 0 | 0 |
| Polhill, C., Esq. | 50 | 0 | 0 |
| Sloan, L. G., Esq. | 50 | 0 | 0 |
| Young, A. W., Esq. | 50 | 0 | 0 |
| "H. S." | 26 | 0 | 0 |
| Du Pre, Miss | 25 | 0 | 0 |
| Foster, J. W., Esq. | 25 | 0 | 0 |
| Templeton, Miss | 25 | 0 | 0 |
| Wilkins, Mrs. J. S. | 25 | 0 | 0 |
| Western, G. A., Esq. | 20 | 0 | 0 |
| Wakefield, Bt., Sir Chas. C. | 10 | 10 | 0 |
| Derbyshire Village Mission (per R. A. Scase, Esq.) | 10 | 0 | 0 |
| Grimwood, A. G., Esq. | 10 | 0 | 0 |
| Oakley, Mrs. | 10 | 0 | 0 |
| Wisely, Capt. G. A. K. | 10 | 0 | 0 |
| Baptist Friends in Sweden (per Dr. J. Bystrom) | 9 | 12 | 10 |
| Carr, Rev. R. S. | 7 | 0 | 0 |
| Townsend, Miss | 7 | 0 | 0 |
| Eldridge, Miss E. | 5 | 5 | 0 |
| Ayre, Miss F. F. | 5 | 0 | 0 |
| Bannister, Wm., Esq. | 5 | 0 | 0 |
| Carr, T. A., Esq. | 5 | 0 | 0 |
| Christie, Mrs. | 5 | 0 | 0 |
| "Kingsborough" | 5 | 0 | 0 |
| Lawrence, T. C., Esq. | 5 | 0 | 0 |
| Mathison, Mrs. | 5 | 0 | 0 |
| Matthews, Miss | 5 | 0 | 0 |
| Rowley, Miss | 5 | 0 | 0 |
| Joyce, J. W., Esq. | 4 | 0 | 0 |
| Gordon, Senr., Mrs. | 4 | 0 | 0 |
| Wintz, G.B.E., Dame Sophia | 3 | 3 | 0 |
| Lewis, Mrs. | 3 | 0 | 0 |
| Jennings, Rev. R. Lanyon | 2 | 10 | 0 |
| Butlin, R. C., Esq. | 2 | 2 | 0 |
| Cave, Mrs. | 2 | 2 | 0 |
| Collins, Mrs. | 2 | 2 | 0 |
| Rodgers, S. W., Esq. | 2 | 2 | 0 |
| Toller, Mrs. Wallis | 2 | 2 | 0 |
| "Anon." | 2 | 0 | 0 |
| Boobbyer, J., Esq. | 2 | 0 | 0 |
| Frey, Dr. | 2 | 0 | 0 |
| Kitchen, Mrs. | 2 | 0 | 0 |
| McKerrow, Mrs. | £2 | 0 | 0 |
| Mitchelhill, Miss | 2 | 0 | 0 |
| Procter, Miss | 2 | 0 | 0 |
| Turner, Col. F. | 2 | 0 | 0 |
| Fuller, C. C., Esq. | 1 | 10 | 0 |
| Thurlow, Miss | 1 | 5 | 0 |
| Davies, Rev. R. Corns | 1 | 2 | 0 |
| "Abel" | 1 | 1 | 0 |
| Cotton, Miss | 1 | 1 | 0 |
| Edwards, Dr. E. H. | 1 | 1 | 0 |
| Irlland-Jones, Mrs. | 1 | 1 | 0 |
| Steele, Mrs. | 1 | 1 | 0 |
| Tatlow, Mr. and Mrs. Tissington | 1 | 1 | 0 |
| Armitage, Miss | 1 | 0 | 0 |
| Boobbyer, Miss | 1 | 0 | 0 |
| Brackenbury, Miss | 1 | 0 | 0 |
| Bystrom, Dr. J. | 1 | 0 | 0 |
| Carr, Dr. D. W. | 1 | 0 | 0 |
| Church, Lady | 1 | 0 | 0 |
| Clarke, Rev. W. | 1 | 0 | 0 |
| Campbell, Rev. J. Fraser | 1 | 0 | 0 |
| Davidson, Miss | 1 | 0 | 0 |
| Elout, Miss | 1 | 0 | 0 |
| Friend, Miss | 1 | 0 | 0 |
| Gannaway, Miss | 1 | 0 | 0 |
| Green, Rev. and Mrs. Harold | 1 | 0 | 0 |
| Harrison, E., Esq. | 1 | 0 | 0 |
| Hart, Miss | 1 | 0 | 0 |
| Heathcock, Mrs. | 1 | 0 | 0 |
| Hett, Mrs. | 1 | 0 | 0 |
| Hilditch, Mrs. | 1 | 0 | 0 |
| King, Miss L. | 1 | 0 | 0 |
| Leach, Miss | 1 | 0 | 0 |
| Lee, C., Esq. | 1 | 0 | 0 |
| Little, Miss | 1 | 0 | 0 |
| Morris, Mrs. W. C. | 1 | 0 | 0 |
| Noel, Miss | 1 | 0 | 0 |
| Payne, Rev. A. W. | 1 | 0 | 0 |
| Pepler, F. G., Esq. | 1 | 0 | 0 |
| Phillips, Miss | 1 | 0 | 0 |
| Porter, Rev. R. B. | 1 | 0 | 0 |
| Scott, S., Esq. | 1 | 0 | 0 |
| Simsons, Mrs. | 1 | 0 | 0 |
| Sloan, A., Esq. | 1 | 0 | 0 |
| "Taunton" | 1 | 0 | 0 |
| Turton, Miss | 1 | 0 | 0 |
| Wade, Mrs. | 1 | 0 | 0 |
| Wheeler, O., Esq. | 1 | 0 | 0 |
| Wood, Mrs. L. J. | 1 | 0 | 0 |
| Wright, Mrs. | 1 | 0 | 0 |
| Other amounts under £1 | £20 | 12 | 6 |

Total Amount received to November 30th, £4,206 6s. 4d.

# Prayer Book Revision

(COPY LETTER FORWARDED.)

*To the Members of both Houses of*
*HIS MAJESTY'S PARLIAMENT.*

SIR,

## REVISED PRAYER BOOK MEASURE.

We are directed by the Council of the World's Evangelical Alliance to forward to you the accompanying copy of the Statement furnished by request to the Ecclesiastical Committee of Parliament, and to ask your kind attention to its studied reasons for rejecting the Deposited Prayer Book and Prayer Book Measure.

We are further directed to ask that you will vote against the Measure if and when it comes before Parliament, for the following reasons :—

(*a*) Attention has been called in the newspaper press to the recent secret session of the Bishops and the subsequent statement by the Archbishop of Canterbury (to Cannon Storr, *vide* "Times" of October 31st) that "the Bishops will require obedience to the new rules" and that they "will do their utmost" to secure it. This assurance has no permanent value, for the Bishops' Meeting is an entirely unofficial body ; no Bishop need attend it unless he chooses ; no Bishop is bound by its resolutions, nor can they give assurances or guarantees for others than themselves, for they cannot bind their successors. The only assurances or guarantees of obedience to any policy or rules to be at all secure and to hold together the existing Bishops and their successors *must be found within the covers of the Revised Prayer Book itself.*

(*b*) It is known that the XXXIX Articles are being reconsidered by a doctrinal Commission set up by the Archbishop of Canterbury. The Ecclesiastical Courts Measure, which is the true guarantee for the exercise of discipline is also before the Church Assembly. Since the worship of the Established Church is being revised it is only fair to expect and ask that in a matter so vital to the Nation as a whole (and not merely affecting the Established Church as such) both doctrine and discipline, which are included in the Establishment, should be revised *concurrently with the Book of Common Prayer.* The Council urge that Parliament should at least postpone its verdict on the Deposited Prayer Book and Prayer Book Measure until all revisions can be considered together.

(*c*) It has been reported that some 1,300 Anglo-Catholic clergy have intimated to the Archbishop of Canterbury their acceptance of the Revised Prayer Book, subject to emphasis on their right to use the old Book. It should, however, be noted that there are at least 900 Anglo-Catholic clergy who have signified their intention to ignore the Revised Prayer Book in its

restrictions on Reservation, while the "Federation of Catholic Priests" (which consists of 1,400 priests in England and Wales) have recently adopted resolutions concerning the Revised Prayer Book which include the following: "That the Federation of Catholic Priests pledges itself to support those of its members who, convinced of the need, reserve the Blessed Sacrament in their Parish Church *when the Diocesan prohibits the practice.*" (the italics are ours.) This effectually disposes of any claim that acceptance by Parliament of the Prayer Book Measure will restore peace and order in the Church of England.

(*d*) The "Black Rubric" attached to the Service of Holy Communion in the present Book of Common Prayer affirms that

> "*Whereas it is ordained in this Office for the Administration of the Lord's Supper that the communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.*"

This important Rubric, vital to the Established Church as Protestant and Reformed is entirely removed from the alternative Service of Holy Communion contained in the Deposited Book. It is not made one of the rubrics which govern the Communion Services of both books. This is a matter of grave importance.

(*e*) The whole of the Prayers for the King are omitted from both Morning and Evening Prayer in the Deposited Book, and are placed under "Occasional Prayers" (with the Prayers for "Rain," etc.) Even the versicle "O Lord save the King" is not compulsory, as the Rubric on page 88 of the Deposited Book states "The Minister may end Morning Prayer with the third collect, *or with the Canticle after the Second Lesson*—in which case "O Lord save the King" is not said. Even the Litany has a Rubric (page 97) which authorises the Minister to omit the prayer for the King. It is possible, therefore, under the Deposited Prayer Book, to read Morning and Evening Prayer daily without once praying for the King.

(*f*) The rejection or acceptance of the Deposited Prayer Book means consent or refusal to the re-introduction of the Mass—deliberately rejected at the Reformation—into the Church of England.

(*g*) The decisions of the National Church Assembly are not the voice of the Church of England or the Electorate, for the Church Assembly is not yet a representative body. It consists partly of ex-officio members, partly of members returned by indirect election. The

Minority opposed to the Deposited Book, especially to the alternative Service of Holy Communion, is more representative of the voice of the Nation as a whole, especially of the Laity. This minority has been and is being studiously disparaged, but the Council remind you that it is composed of loyal and true Members of the Church of England who have equal rights with a majority to be heard in their plea for the maintenance of the Reformation Settlement, embodied in Acts of Parliament.

In conclusion, the Council desire to present as a further reason for rejection by Parliament of the Deposited Prayer Book and Prayer Book Measure, and your personal vote accordingly, the following grave question: Is not the explicit National consent necessary for any serious alteration of the doctrinal and constitutional positions of the Church of England, since it holds the privileged position of the National Church?

On behalf of the Council, World's Evangelical Alliance,

We are, Sir,

Yours faithfully,

REGINALD C. HART-DYKE, *Chairman.*

HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE,
19, Russell Square, London, W.C.1.

*9th November, 1927.*

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## NOTE.

(i.) As we go to Press a further and final letter is being despatched to the Members of both Houses of Parliament on the subject of the letter of the Archbishop of Canterbury to Dr. Carnegie Simpson offering "assurances" that the Bishops will act unitedly in enforcing discipline if the Revised Prayer Book is accepted by Parliament, and drawing attention to the recent declarations of the Bishop of Manchester and the Bishop of Durham that they have no intention of taking steps to enforce discipline; also to the extreme Roman significance of the Dedication Service conducted by the Bishop of St. Albans, when consecrating the new Chapel of the All Saints' Sisterhood, at the Convent, near St. Albans;

(ii.) The Revised Prayer Book Measure will be debated in the House of Lords on the days December 12th, 13th and 14th, and in the House of Commons on December 15th. Cannot we all—as during the Great War—consecrate the hour of NOON, as the clock strikes, to the uplifting of hearts and hands in Prayer, silent or audible, *for one minute*, wherever we may be at the time, and not necessarily on bended knees?

Unum Corpus sumus in Christo.

# WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

# Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1928

## *Sunday, January 1st, to Saturday, January 7th, 1928*

(INCLUSIVE)

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### *FOREWORD*

***Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 1st, and to bring the Universal Week of Prayer before their Congregations.***

***Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1, England.***

***To all who in every land call upon God through His Son, our Saviour, Jesus Christ.***

Dear Brothers in Christ,

Today more than ever before is there forced upon the Church of Jesus Christ the necessity for a call to united Prayer.

From a political as well as from an ecclesiastical point of view the need for peace and union has never been so universally manifest. The number of assemblies and conferences convened to bring closer together Churches and individuals is multiplying unceasingly. But of what avail are all such efforts of human organisation, sincere and disinterested as their motives may be, if God Himself is not in the centre of their programmes. And how can He be there if all those who call upon Him do not unite the best of their spiritual forces to secure His presence?

We believe with all our faith in the power of goodwill, and in the humility of love, but we know from the experience of all the Church's history that goodwill and love in themselves are nothing if it is not God the Holy Spirit Who inspires and animates them.

Let us unite therefore to supplicate our Heavenly Father to come Himself by an effusion of His Spirit to ensure the success of our efforts. And let us ask Him above everything else that the ambition of the whole Church may be to put in the first place the seeking after wide-spread spiritual revival; apart from the deepening of the spiritual life of individuals and of churches. Except for a revival of the moral and spiritual tone amongst all peoples, all efforts at organisation and drawing together will remain sterile.

And in thus gathering for intercession let us bear in mind that we have not to overcome any reluctance upon God's part, but only to co-operate with His willingness and ability "to do exceedingly abundantly above all we ask or think." How full of eternal result then may this week be if we not only seek and receive the fulness of the Holy Spirit, but also submit ourselves, spirit, soul, and body, to His government and guidance for whatever service He may appoint us in the furtherance of the Gospel of Christ.

May God Himself pour out His blessing on the Universal Week of Prayer in the year of grace 1928.

We are,

Yours in the fellowship of the One Body,

(*Signed*)

CHARLES F. ARMAGH, *Archbishop, Primate of all Ireland.*
JOHN DUBLIN, *Archbishop of Dublin.*
PERCY BLACKBURN, *Bishop of Blackburn.*
ARTHUR BRADFORD, *Bishop of Bradford.*
LISLE COVENTRY, *Bishop of Coventry.*
M. L. HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
A. F. LONDON, *Bishop of London.*
THOMAS OXON, *Bishop of Oxford.*
CLAUDE PETRIBURG, *Bishop of Peterborough.*
ARTHUR RIPON, *Bishop of Ripon.*
ST. CLAIR SARUM, *Bishop of Salisbury.*
CHARLES SODOR & MAN, *Bishop of Sodor and Man.*
ERNEST WORCESTER, *Bishop of Worcester.*
ROBERT CASHEL & WATERFORD, *Bishop of Cashel and Waterford.*
JAMES CLOGHER, *Bishop of Clogher.*
J. IRVINE DERRY, *Bishop of Derry.*
CHARLES F. P. DOWN, *Bishop of Down.*
A. V. LIMERICK, *Bishop of Limerick.*
NORMAN MACLEAN, *Moderator of the General Assembly of the Church of Scotland.*
JAMES WEATHERHEAD, *Moderator, United Free Church of Scotland.*
DAVID FYFFE, *Moderator, Presbyterian Church of England.*
JAMES THOMPSON, *Moderator, Presbyterian Church of Ireland.*
W. H. SMYTH, *President, Irish Wesleyan Methodist Conference.*
J. C. MEGGITT, *Chairman, Congregational Union of England and Wales.*
W. HODSON SMITH, *President, Wesleyan Methodist Conference.*
H. C. MANDER, *President, Baptist Union of Great Britain and Ireland.*
M. E. AUBREY, *General Secretary, Baptist Union of Great Britain and Ireland.*
GEORGE ARMITAGE, *President, Primitive Methodist Conference.*
R. PYKE, *President, United Methodist Conference.*
ARTHUR WARD, *Presiding Bishop, Moravian Church.*

W. CONRAD BALMER, *President, National Council of Evangelical Free Churches.*
J. SCOTT LIDGETT, *Hon. Secretary, National Council of Evangelical Free Churches.*
THOS. NIGHTINGALE, *General Secretary, National Council of Evangelical Free Churches.*
SAMUEL HORTON, *Secretary, Metropolitan Free Church Federation.*
JOHN H. RITSON, C. H. K. BOUGHTON, *Secretaries, British and Foreign Bible Society.*
BRYAN WILLIAM ISAAC, *Secretary, Church Pastoral Aid Society.*
W. WILSON CASH, *General Secretary, Church Missionary Society.*
I. J. ROBERTSON, *Convener, Foreign Missions Committee, Presbyterian Church of England.*
C. H. IRWIN, *Home Superintendent, Religious Tract Society.*
W. NELSON BITTON, *Home Secretary, London Missionary Society.*
C. W. ANDREWS, *Secretary, Wesleyan Methodist Missionary Society.*
B. GREY GRIFFITH, *Home Secretary, Baptist Missionary Society.*
F. MARCUS WOOD, *Secretary, China Inland Mission.*
C. J. KLESEL, *Secretary, Moravian Missions.*
THOMAS CARTER, *Secretary, Zenana Bible and Medical Mission.*
DOUGLAS H. G. SARGENT, *Secretary, Church of England Zenana Missionary Society.*
DANIEL C. BARTLETT, *Hon. Secretary, Bible Church Missionary Society.*
JAMES MIDDLEMISS, *Acting Secretary, South Africa General Mission.*
BERTRAM JONES, *Secretary, South American Missionary Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
ROLAND SMITH, *President, Africa Inland Mission.*
A. J. CULWICK, *Secretary, Church Missions to the Jews.*
FRANK J. EXLEY, *Secretary, British Jews Society.*
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IRENE COX, *National General Secretary, Y.W.C.A.*

R. C. HART-DYKE, *Hon. Treasurer and Chairman of Executive Council.*
W. TALBOT RICE, J. CHALMERS-LYON, *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*

WORLD'S EVANGELICAL ALLIANCE (*British Organisation*),
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this Invitation [illegible]

# COLONIAL AND FOREIGN SIGNATURES

*(See Note at foot of previous page)*

## EUROPE

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P. B. KIDRIDIT.

*AUSTRIA:*
G. J. HAMERL.

*BELGIUM:*
H. ABRY.
E. H. MOYOM.

*BULGARIA:*
D. N. PUSHAIEFF.

*CZECHOSLOVAKIA:*
JOSEF SOUCEK, Bishop, Evangelical Church of Czech Brethren.
F. SILKA.
J. S. PORTER.

*DENMARK:*
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GEORG UNGEMC, Sub-Prior.
H. MOLLERUP.

*ESTONIA:*
ADAM POSSIK.
HENRIEK KOKAMÄGI.

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ALBERT LEHTONEN
ANNA C. JOHANNSON
} Finnish Branch, World's Evangelical Alliance.

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ANDRE BISSON, Secretary
} Alliance Evangélique Française.
CH. BRIDEL D'AUBIGNE.
E. BARLUEN.

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German National Branches, World's Evangelical Alliance.
CARL DE MERVILLE.

*GREECE:*
XENOPHON P. BOGCHOU
P. G. LONGINOS.

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A. J. ROOSBROEYER, Secretary
} Dutch Branch, World's Evangelical Alliance.

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ALEX. CSIA.

*ICELAND:*
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EDGAR J. HEADFORD, General Superintendent, Wesleyan Church in Italy.
D. C. WHITEHORNE, General Superintendent, Baptist Church in Italy.
HUNTER SMITH.

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D. E. EISEL, Bishop.
PRINCE ANATOLE LIEVEN.
J. A. FREY, Director, Baptist Seminary.
G. A. SIMONS, Superintendent, Methodist Episcopal Church.

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*MADEIRA:*
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ERNEST SAUVIN

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ARTHUR TOMPA, Secretary
} Transylvanian Organization, World's Evangelical Alliance.

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M. G. COMBAYAN

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J. Y. HAIRE, *Bishop of Osaka.*
S. HEASLETT, *Bishop in South Tokyo.*
GEO. BRAITHWAITE, *Japan Book and Tract Society.*
JOHN C. HAIRE, *Secretary, United Japan Mission C.M.S.*

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*PERSIA:*
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*SYRIA:*
PAUL ERDMAN, *American Mission Press.*

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*GOLD COAST COLONY:*
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ANDREW P. STIRRETT, *Sudan Interior Mission.*

*NYASALAND:*
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*RHODESIA:*
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*TUNISIA:*
ARTHUR V. LILEY.

*UGANDA:*
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A. L. UPPER NILE, *Bishop of the Upper Nile.*

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RONALD A. BEVIS, *South American Missionary Society.*
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JOHN H. HUNTER, *Bible Institute of Los Angeles.*

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*AUSTRALIA:*
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JOHN WILLIAM GRAFTON, *Bishop of Grafton.*
EDWARD, *Bishop of Kalgoorlie.*

*NEW ZEALAND:*
A. W. NEW ZEALAND, *Archbishop of New Zealand.*
WILLIAM C. NELSON, *Bishop of Nelson.*

*TASMANIA:*
E. S. TASMANIA, *Bishop of Tasmania.*

# UNIVERSAL WEEK OF PRAYER.

# Topics for Universal and United Prayer

## Sunday, January 1st, to Saturday, January 7th, 1928

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### *SUNDAY, JANUARY 1st, 1928*

**TEXTS SUGGESTED FOR SERMONS AND ADDRESSES**

*"Incline your ear, and come unto me: hear, and your soul shall live"* (Isaiah lv. 3).
*"Let not your heart be troubled: ye believe in God, believe also in Me"* (John xiv. 1).
*"Ye are my friends, if ye do whatsoever I command you"* (John xv. 14).
*"We preach not ourselves, but Christ Jesus the Lord"* (2 Corinthians iv. 5).

### *MONDAY, JANUARY 2nd, 1928*

**THANKSGIVING AND HUMILIATION—**

THANKSGIVING—For the long suffering of God toward us.
For the privileges and blessings of the past year, even when passing through difficulties and trials.
For the progress of the Kingdom of Jesus Christ in the world.
For the continued presence and work of the Holy Spirit.
For the New Year which lies before us as an open door, and a fresh opportunity of proving the sincerity of our obedience and willingness for service.

HUMILIATION—For mistakes and faults committed in the course of the past year.
For opportunities which offered but were not taken.
For our selfish interests, whether from an individual, family, or national point of view.

PRAYER—For a vision of the Kingdom of God in its entirety.
For light to perceive and strength to fulfil the duties which this vision lays upon us.

SCRIPTURE READINGS—Psalm xxvii.; Ezekiel xxxvii. 1-14; Daniel ix. 3-10, 17-19; John xvii. 20-26; Ephesians iv. 1-5.

### *TUESDAY, JANUARY 3rd, 1928*

**THE UNIVERSAL CHURCH—**

*"I believe in the holy catholic (universal) Church; the communion of saints"* (The Apostles' Creed).

THANKSGIVING—For the evident desire for closer union among the different sections of the universal Church.
For the still more distinct desire to seek not an outward, but an inward and spiritual unity.
For the sacrifices already agreed to by a great number of individuals and of churches in view of this common desire.

CONFESSION—Of oppositions to this unity which come from pride and opinion, even in God's children.
Of our temptation of wishing to see our own ideals triumph without considering those of others.
Let us confess our lack of true love.

PRAYER—For a more sincere endeavour towards "the unity of the spirit, in the bond of peace."
That we may have an ever deeper humility in the consciousness of our own shortcomings.
To learn to understand more completely the point of view of others.

SCRIPTURE READINGS—Psalm xcvii.; Psalm xc.; John xiv.; I Corinthians xiii.; Colossians iii. 1-17; Philippians ii. 1-18.

### *WEDNESDAY, JANUARY 4th, 1928*

**NATIONS AND GOVERNMENTS—**

THANKSGIVING—For all approaches to and achievements in international friendship.
For the progressive disappearance of causes of friction.
For the interest manifest all over the world in the work of the League of Nations.

CONFESSION—That in spite of all progress, the rumps in all the nations, by their suspicions and their inertia are retarding international friendship. Of national egotism, of mutual suspicions, and of that lack of broad vision, which form obstacles to world peace.

PRAYER—Let us pray for those whose mission it is to guide others, that God may give them first of all a clear conception of the righteousness which exalteth a nation.
That He may abundantly give them his courage to go forward in spite of opposition.
That He may enable them ever to keep before their eyes the world ideal before political prejudices and diplomatic evolution.
That the Christians of every nation may support their Governments by an ever more intense effort in intercession.

SCRIPTURE READINGS—Deuteronomy xxx.; Joshua xxiv. 14-20; Psalm xxiii.; Isaiah xli. 1-16; 2 Corinthians iv.

## *THURSDAY, JANUARY 6th, 1928*

### MISSIONS

THANKSGIVING—For the growth of the missionary work of the Church.
For the deepening of the spiritual life of native churches.
For new translations of the Scriptures which have enabled the Gospel to reach tribes until now ignorant of its message.
For new attempts at co-operation which have been made possible in several Mission Fields.

CONFESSION—That the work of Missions still remains the work of the little flock.
That the Church of Jesus Christ as a whole has not yet taken seriously the duty of the evangelization of the world. Of any abatement of missionary enthusiasm, among young people, or a diminishing of the number of missionary candidates. Let us endure the temptation for Missionary Societies to engage in secular work to the neglect of spiritual work and the preaching of the Gospel.

PRAYER—For all pastors and evangelists of the native churches.
For ever more fraternal relations between the missionaries and their native co-workers, that the love of the former may be free from all pride and from any patronizing spirit.
For all Bible Societies, and the diffusion of the Word of God which remains the essential element of the missionary message.
For the meeting at Jerusalem of the International Missionary Council (April).

SCRIPTURE READINGS—Isaiah xlix. 1-13, and lv.; Matthew xxviii.; Acts i. 1-12; Romans x.

## *FRIDAY, JANUARY 6th, 1928*

### FAMILIES, SCHOOLS, AND UNIVERSITIES

THANKSGIVING—For the faithfulness of God in the continuance of His blessing from one generation to another.
For the Christian families who in the midst of growing temptations continue to give promise of the formation of fresh strength for the church of to-morrow.
For the development of spiritual work amongst the young, and all efforts to follow up the work of Sunday Schools by keeping them in touch with the Churches.
For the development of a spiritual movement in a great number of colleges and universities.

PRAYER—For all parents, that God may give them clearer consciousness of the influence they can exert, and a more complete faithfulness in their efforts to set a right example.
For all officials of Sunday Schools, Christian Associations of Young Men and Women, of Student Christian Movements, Boy Scouts, Girl Guides, etc., that they may ever give first place to the things that accompany Salvation.

SCRIPTURE READINGS—1 Samuel i. 21-28; Hebrews xii. 14-28; 2 Timothy i. and ii.; 1 John ii. 1-17.

## *SATURDAY, JANUARY 7th, 1928*

### HOME MISSIONS, AND THE JEWS

CONFESSION—Of our tendency to neglect home duties in seeking those that lie further afield.
Of our temptation to leave to others the accomplishment of the tasks that do not appeal to our imagination, and to let ourselves be carried away into new paths.
Of our complacency with regard to some parts of the home mission field; particularly of the possibility of spiritual revival, and the return of the Jews to the God of Jesus Christ.

PRAYER—For hearts large enough to realize the needs of all parts of the Mission Field, those close at hand as well as far distant.
That God may lead us to take seriously the affirmations of His Word and the Will of our Lord Jesus Christ; "Ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."
That He may give us sufficient faith and love to like the most difficult tasks and to give ourselves wholly to them.

SCRIPTURE READINGS—Isaiah xlx. 17-25; Romans viii. 1-17; James i. 12-27.

# Religious Life in Estonia*

By Dr. O. KALLAS

(Minister Plenipotentiary and Envoy Extraordinary of Estonia at the Court of St. James's)

When the General Secretary of the World's Evangelical Alliance kindly invited me to speak at this Missionary Reunion about the religious life of my country, Estonia, the name "World's Evangelical Alliance" at once took me back to the days of my boyhood, when a wave of religious persecution passed over our Protestant country, and we were once again experiencing hard times.

Of the 135 pastors of the Church, the great majority, 109 in number, were charged and threatened with prison and punishment because they had ministered to former Lutherans, who longed to come back to their faith. Children of these Lutherans were taken away from their parents and handed over for Greek-Orthodox education. This persecution was felt by me the more because members and friends of my family also suffered under it.

At that time the name of the "World's Evangelical Alliance" was often recalled with gratitude and hope, as this great Alliance had with its demands, protests and appeals to the Tsar brought help in similar crises during an earlier wave of religious intolerance after the year 1870.

You will understand, therefore, how highly I value this opportunity you have afforded me of addressing the World's Evangelical Alliance.

There are two schools of thought in the World deciding the fate of people. One endeavours to divide and the other to unite what humanity has in common.

The first way of thinking in the political life brought us among other things the last Great War; the other, to put it briefly, the League of Nations; and in the religious life the first was the cause of conflicts, lasting for centuries between people who made the sign of the cross with three fingers, and heretics such as those who made it with only two. One of the expressions of the second way of thought is the World's Evangelical Alliance, and I think it is a fine work that the Alliance is doing. The narrower the world grows the more it needs uniting work, also in spiritual matters.

You want to hear about the religious life in Estonia. I am afraid, however, that in

STATUE OF MARTIN LUTHER

It is close to Kegel, where Mr. Podin lives, and is the only one of its kind (we believe) in Europe

*Address given at the Alliance House, 19, Russell Square, on October 20th, 1927.

connection with this, I shall have to give you more details about history and social conditions, as would be necessary, for instance, if I were speaking to you about religious life in Holland.

Our country, as a political unit, is a newcomer in the family of nations, and it takes some time before such youngsters catch the eye of the older members, especially in this country where you have Imperial preference also in spiritual matters, and little need of intercourse with others.

I think the World's Evangelical Alliance knows more than others about Estonia, having learned from the Rev. Adam Podin, the apostle, may I call him so, of the Alliance in Estonia, and Mr. Gooch, who lately visited our country. But, nevertheless, some explanation will not do any harm.

I shall now say some words about our political vicissitudes:

Estonia, a country a little larger than, for instance, Denmark or Holland, is situated on the East coast of the Baltic Sea, opposite to the kindred Finland, and a near neighbour of Russia. Some time before Christ Estonian-speaking people were already on their present site and formed independent communities; in the 13th century German Knights of the Sword subjugated the inhabitants, but the country remained independent until the year 1561. Then followed the rule of different neighbours—Poles, Danes and Swedes, and in the last two centuries, Russians. In the Great War the hope of the Estonians was realised. They regained their liberty, and on 24th February, 1918, when the country was freed from communist troops, the independence of Estonia was declared.

I should like to make some closer observations regarding Estonian conditions.

We were really a German aristocratic republic under Russian rule, with an Estonian population. Until the middle of the last century we had in fact only two political classes in our country — the enslaved Estonian-speaking peasant and the feudal German or Germanised aristocracy (with their adherents), consisting of about 200 families, who possessed about 65 per cent. of the whole country. The part played by the official church through the centuries was generally to support feudalism—materially and spiritually. The Church, up to the Great War, has to be regarded generally in connection with our agrarian question. Until the 13th century we were pagans with almost the same level of culture as the other nations surrounding the Baltic. Our developed mythology possesses standards which from the christian point of view are more or less moral; for instance, adultery was punished by burning. Then the country, as I have already pointed out, was conquered by German Knights of the Sword, and christianised, and men were hanged by those apostles of christianity because they had allowed the Danes to baptise them previously. The country became Roman Catholic and the land, cultivated and uncultivated, was taken from the natives, who were enslaved. In the time of Luther we became Lutherans: "*Cujus regio ejus religio*" (whose country his religion). The agrarian revolutions which arose out of the "christianising" continued, and the official church supported the feudals, not only by threatening with hell those who revolted against the oppression, but also by other means. The pastor himself was the owner of an estate, as salary, and in the eyes of the parishioners the main difference between the feudal baron and the pastor was, that while the baron punished only physically, the pastor had in addition spiritual weapons. Note the words put into the mouth of a pastor flogging a peasant on Saturday: "To-day I am chastising your body, to morrow I shall heal your soul."

Yet about the year 1900 a German pastor had to be escorted by soldiers to his Estonian parish church to preach the gospel of love. (There were 18,000 literate people in this parish who objected to one estate owner having the right to appoint against their will a pastor for whom they had to pay.) The same thing happened again in 1918 during the German occupation of Estonia.

And in 1906 in the Baltic States, when the peasants, after an unsuccessful agrarian rebellion, were punished by Russian Cossacks, who whipped, hanged, and shot them, the punitive expeditions were partly upheld by some Lutheran (mostly German) pastors. (The Greek Orthodox priests did not take any part, because they were not affected by agrarian questions.)

About 1840 the Russification of Estonia commenced. We had only few Russians in Estonia and their language until 1885 was practically unknown, when it was introduced

as the official language. The Russians used religion as a means of Russifying. They came with two catch phrases:

(*a*) The Greek Orthodox Faith is the faith of the Tsar, who will defend you against your feudal barons;

(*b*) He who adopts the Orthodox Faith will receive land.

Estonia had been, as the saying went, "the heaven of the nobility and the hell of the peasants." Some tens of thousands of peasants preferred to have part of the heaven, in the form of land, already on earth, and became Greek Orthodox. Characteristically enough, often only the head of the family changed his faith, and not the family, because the head of the family had to sign the documents to get the land.

REVAL, Estonia.
The old City walls.

After this, the Lutheran Church to a certain extent changed its attitude towards its members and became a medium of struggle against the Russification of the country, a refuge for the persecuted Estonian and German languages, and a supporter of elementary education in competition with the Orthodox Church. Note a saying of the nobility: "We are bad Christians, but good Lutherans." But the converts to Orthodoxy either got no land or got too little, and they or their children soon desired to return to their former faith—Lutheranism. When the Government would not grant permission, couples remained unwedded and children unbaptised. Others, as previously mentioned, were taken from their parents and handed over to Greek Orthodox families, and, if they had been baptised previously, the parents were sent to prison, where they possibly found, among other criminals, the Lutheran pastor who had baptised their children.

REVAL, Estonia.
The reclaimed and modern City.

About one generation back permission was given to revert to Lutheranism. But this permission would have been taken more advantage of had it come earlier. In the meantime new questions had arisen which robbed the religious questions of some of their interest

—social and political questions. And besides this, the Greek Orthodox faith became less and less a means of Russification.

The social conditions in Estonia had undergone a change. Estonian, the mother tongue of 91 per cent. of the inhabitants, had been raised and transferred into a literary language. We started our Republic in 1918 and had to fight a two-fold war with the Russian Bolshevists and German Imperialists, in which we were helped by the Allies, and especially the English, not to mention the Finns. We had suffered under religious and national privileges—we abolished these privileges.

Our constitution, Article 6, declares: There cannot be any public privilege or prejudice derived from birth, religion, sex, rank or nationality.

Here you have a short résumé of our more or less official church. She was a harsh judge rather than a good friend, acting more on the principles of the Old Testament than the New. So we bred many antagonists of the Church, though less of religion; but there are, especially among our educated youth, and our socialists and theorists, those who have become both. But in spite of all, the temple of the soul—religious feeling—did not cease to exist. This feeling was fostered and developed on the foundation of the character of the nation by circles inside and outside the church, by the exceptions among the pastors—and there were many—and by the sects. Of the latter I would especially mention the Moravians (Graf Zinzendorff, 1736), who preached not only by word, but also by their works and humble demeanour the gospel of love, and who were good and wise enough to allow the parishioners to participate in the church life, to follow the natural inclination of every individual to help to build up his own religious house. We believe now that the religious question will be developed on a natural basis. As we have shaken off the oppression of centuries, all the positive powers are rising, also the longing for religion. The majority of the nation has never been against religion, but against the church as an agrarian means of coercion or a political means of Russification.

When we got our freedom nearly ten years ago the enemies and friends of the Church were both against an official Church, the one side because they did not love the church, the other because they loved the church and wished her to develop naturally. Many socialists were elected in our First Parliament, mainly for agrarian and industrial reasons. In support of their theories they voted against the teaching of religion in the schools, although their children partly continued to attend the teaching in question. But it was with the help also of the socialistic electors that the teaching of religion was again established in the schools in 1923 by a plebiscite. The teaching of religion is compulsory in the schools, but voluntary for the pupils.

Rev. Adam Podin (left) and Mr. W. J. Wiseman (Agent of the B. and F. Bible Society for N.E. Europe) visiting the lepers on the Island of Ösel.

According to statistics for the school year 1923-24 more than 86 per cent. of our pupils receive religious instruction (*i.e.*, take part in the lessons). The teaching can be confessional or interconfessional; the confessional teaching is preferred.

The Lutheran church, since our agrarian

reform, which created the small holdings, is no longer bound up with agrarian questions, nor is the Greek Orthodox church any longer identified with russification. (The Greek Orthodox church is not now dependent upon Russia, but is autokephal and connected with the Oecumenical Patriarch in Constantinople.)

The different sects have full freedom to develop their beliefs—the special truths they profess. And the layman, who up to the present has had to keep the rule of *Taceat in ecclesia* (silence in the church), can now take part.

In our University (founded 1632) the Faculty of Divinity before the war ignored the fact of the existence of the Estonian-speaking people. Now the Professors of Divinity teach the future pastors the psychology of the surrounding nation also.

In passing, just a few words about our psychology: It is the common Western European, especially Northern, psychology. Really we are a nation less of the eye than the ear. We wish to have in the church more the spoken and sung word than ceremonial and pictures. The reason for this may be found in our robust and sturdy frame, which does not bow and scrape easily, and our reserved character, which shrinks from showing its feelings in public, and which is shocked when the Russian bride and bridegroom have to kiss each other during the wedding ceremony in the church.

Another reason can also be found in the surrounding nature, which is of subdued colouring, but which offers during the long winter evenings sufficient opportunity for thinking, discussing and philosophising, since here it was that our book of wisdom, our comprehensive folk-lore, with 25,000 tales, 70,000 songs, and 15,000 melodies was created. Why not introduce this spirit into our churches also? You see, we are more predisposed to the preaching and singing Lutheran church than to the Greek Orthodox, and the latter has been forced in many respects in our country to admit the procedure of the Lutheran church so as not to lose her adherents.

We hope now that our church has laid aside the unworthy part of an *ancilla rerum politicarum*, she will grow into a real folk church.

To quench our thirst we often had to drink impure water; we are longing for clean water.

Interest in religious questions is rising. As a layman I am tempted to say that there is too much interest in them. Give us less dogmatic discussion, fewer plans for organising the Church, and more fruit. It is by their fruits that the average man accepts or rejects dogmas.

But this interest has to be understood in that we have to pass also through this more theoretical period of religious life.

REVAL. Estonia.
The old City walls—another view.

Our church organisation was externally forced upon us, as it was the church of the governing classes. Now the circumstances have been changed fundamentally. The state church has become a folk church, where the independent parish (about 140) as a religious unit forms the first cell. It will be a matter for some discussion as to how these cells will grow together, and whether these parishes will have to group themselves round one centre, the consistorium, or whether it would be better for the development of the religious life if the parishes preserved their independence and combined only into voluntary "free synods." The dogmatic controversies which are now in vogue have also to be understood historically and psychologically. During centuries religious truths were forced upon us. For sceptics was meted out less persuasion than punishment. And now all at once we have got absolute liberty to believe or not to believe. It is natural—also in the church for religious truths to be discussed otherwise they could not be assimilated, acquired personally. We think that time will decrease these theoretical questions. The more stabilised a state, the fewer political parties with their theories. The welfare of a country depends less upon words than deeds. But this has to be learned by experience, and that takes time. Is it not something the same in the religious life? The more intensive the religious life the less dogma is to the fore, and as a layman understands it, the more prominent the corner-stone of the church, St. John's 'Αγαπᾶτε ἀλλήλους ("Love one another") with its living results of helping each other. When we compare our spiritual life and yours in this country, we have to admit that you come nearer to realities and know in many respects that language is older than grammar. We appreciate your school because you uphold there the principle, "*non scholae sed vitae*" ("not for the school, but for the life"). To come into nearer touch with your culture we have introduced English into our schools as a preferred language.

As regards your churches, it seems to us they are not only for Sunday going, but embrace also workdays, and show their fruits in the everyday practical life in works of love and help. Maybe you will find ways to help us to learn in this country how to apply the dogmas to the practical prosaic needs and wants of the suffering human race.

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# Common Prayer.

"Ye also, helping together by Prayer.
"The Lord fulfil all thy petitions."

**LET US GIVE THANKS—**

For another Season of Advent, which speaks of Him that was, and is, and is to come. For the joy of Christmas—"Unto us a child is born: unto us a Son is given."

For the wide-spread response to the arrangements for the Universal Week of Prayer, Jan 1st to 7th, from all lands.

**LET US PRAY—**

For all in every place who share the membership and work of the World's Evangelical Alliance:—the endeavour to keep the Unity of the Spirit, in the bond of peace.

For those who, avoiding the oppositions of science falsely so called, are faithful in their calling to the Scriptures of the Old and New Testaments.

For a revival of Bible reading and study in the homes of the people; and for all parents, that they may set a good example.

For the cause of the Gospel and Religious Liberty in Spain and Portugal, and for all in these countries engaged in their furtherance.

That the official attitude to freedom of conscience in religious worship and work in Roumania may become more sympathetic.

That the coming New Year may witness a new demonstration in power of the presence of the Holy Spirit, to exalt Jesus Christ and call men to repentance and faith.

# God's Image or Ape-Ancestry?

By Rev. GEORGE HANSON, M.A., D.D.

"THE TIMES" on Wednesday, November 23rd, contained a scathing exposure by a competent archæologist of what he terms the Glozel "hoax." Glozel is a tiny hamlet in Central France. In March, 1924, and subsequently, certain remains, fire-clay bricks and fragments of glass vessels, etc., were found. Some amateurs in archæology, notably a certain Dr. Morlet, from the neighbouring town of Vichy, and one or two archæologists of repute pronounced the "finds" genuine, some enthusiasts declaring they were the most important discoveries made in a century. Other scientific investigators were equally emphatic in condemning them as fabrications. Opinion was sharply divided. Mr. O. G. S. Crawford, who gives his experiences in *The Times*, tells how he went in person to Glozel to examine the Glozelian collection on the spot, and satisfied himself that the inscribed tablets, etc., were forgeries. The *dénouement* came, however, when M. Vayson de Praderne, a well-known engineer, did some digging at the Glozel farm and found that one of the inscribed objects had been surreptitiously inserted in the ground by a small tunnel, without disturbing the surface. After him, to complete the exposure, M. Dussand, whose life has been devoted to the study of inscriptions, laid his views before a meeting of the French Academy, with the distinguished antiquarian, M. Solomon Reinach, in the chair, and pronounced without qualification that the inscriptions were faked.

It is an instructive story, and bids us to be chary of accepting all reported discoveries of ancient remains as beyond suspicion. Unfortunately all scientists are not absolutely honest; some reputed scientists are incompetent, others are excellent at amassing facts, but poor hands at inductive reasoning, and others, again, in their eagerness to establish some pet theory, are very liable to see only the facts that make for the desired conclusions, and to ignore those that run counter to their wishes. Still others go so far as to manipulate the available evidence in favour of the theory or theories that they champion. Haeckel, whom the rationalistic press of this country exploited for years as the great protagonist of materialism, was found guilty of altering photographs to suit his purposes and assist his demonstrations of his particular theory of man's descent from the brute. He was ignominiously exposed by the forced confession of his own laboratory assistant, Dr. Schmidt-Jena, and by many others, such as Wilson Marshall, John Gerard, Erich Wasmann, Keibel, Rutimeyer, and Brass. Haeckel is a convicted falsifier of evidence. Not all scientists are both honest and competent. Some are honest but incompetent, others competent but dishonest. And not one, however competent and honest, is infallible. Mrs. Stirling, in her charming book of recollections, "Life's Little Day," tells the following story: "Mr. Jermingham was a great collector of old furniture and *objets d'art*, and I think it was he told me the following tale about a noted connoisseur in ivories. Visiting the Zoo one day, this learned man was observed to be studying a live elephant with the greatest attention, and at last solemnly pronounced his conclusion: 'The tusk this side is all right, it is early fifteenth century. But that on the other side is unquestionably a fake.'" We are not to shut our eyes, open our mouths, and gulp down all that the "experts" ask us to swallow and assimilate. Even Sir Arthur Keith is less reliable than you would think. I know from his books that he reverses his conclusions at intervals, and contradicts to-day what he declared yesterday was an indisputable certainty. Thus, in 1911, in his "Ancient Types of Man," he was sure that "the Neanderthal type represents the stock from which all modern races have arisen." Four years later, in 1915, in "The Antiquity of Man," he gives a diametrically opposite opinion without apology, and announces oracularly that the races of man known as Neanderthal have completely died out. It does not, therefore, greatly affect me to be ordered by him, unless I want to be regarded as an outcast from the circles of educated intelligence, to put Darwin in place of Moses, and excise the first chapter of Genesis from

my Bible. In four years' time he may get a new revelation on the subject. Similarly I find from his books that Osborn, who wrote, amongst others, that much-heralded book, "Men of the Old Stone Age," contradicts himself more than once. If Moses had contradicted himself as often and markedly as Keith and Osborn, and others of equal eminence have contradicted themselves, rationalism would have found the demolition of the Mosaic Cosmogony a much easier task than it has proved.

I say all this, not to disparage real science, but to put readers on their guard against the too ready acceptance of alleged facts and of plausible theories, that at the best are only provisional. Examine the evidence very carefully before you accept it, and do not give credit to it merely because some one claiming to be an "expert" insists that it is uncontested and incontestable.

To be specific, take the two alleged ancestors of man, as stated by Sir Arthur Keith in his recent Presidential Address, and by other writers who obediently echo his words. I refer to *Pithecanthropus Erectus* ("Ape-man, standing erect") and *Eoanthropus* ("Dawn-man"). What are the facts regarding the former of these two? Near Trinil, in Java, there were unearthed by Dr. Dubois, a Dutch military surgeon, in 1891, a small section of a brain pan, two molar teeth, and a piece of thigh bone. The two shattered bones were found sixteen yards apart. One of the teeth was near the fragment of skull, and the other near the thigh bone. Dubois reconstructed these scanty remains, called the reconstruction an ape-man, and pronounced the creature a connecting link between ape and man. Of course, there is not the slightest evidence of any kind to indicate that the femur and skull and teeth were ever associated in any single creature. Even Osborn in "Men of the Old Stone Age" (p. 77) admits that the association of the fragments in one individual is doubtful. Here are his words: "This great discovery of Dubois aroused widespread and heated discussion, in which the foremost anatomists and palæontologists took part. Some regarded the skull as that of a giant gibbon, others as pre-human, and still others as a transition form. We may form our own opinion, however, from a fuller understanding of the specimens themselves, *always keeping in mind that it is a question whether the femur and the skull belong to the same individual or even to the same race.*" The italics are mine. Osborn's words show the initial precariousness of the evidence on which Sir Arthur Keith and others rest their conclusions. What right has Sir Arthur to say, as he does with postifical finality: "Dr. Dubois found, ten years after Darwin's death, the fossil remains of that remarkable representative of primitive humanity to which he gave the name of *Pithecanthropus*." Is Sir Arthur's *ipse dixit* sufficient to dispose of the uncertainty that attaches to the Dubois collocation? Why does he not tell the world the very reasonable doubts that are entertained by scientific men regarding *Pithecanthropus*? And why does he build so momentous a conclusion on so doubtful a premise? It's like an attempt to balance a pyramid on its apex. It's worse even than that; it's like "building a castle in the air," very much "in the air" indeed.

What are the facts regarding *Eoanthropus*? A Mr. Charles Dawson procured from some labourers who were digging in a gravel bed at Piltdown Common in Sussex some small fragments of bones—first, a portion of unusually thick parietal bone, and two or three years later, in 1912, one or two more tiny pieces of bone: in all, a piece of a jaw bone, another small piece of occipital bone from the skull, and one canine tooth. A juggler could have hidden the whole lot in the palm of his hand. Out of these *Eoanthropus* was "reconstructed," and the discovery was hailed as a convincing proof of the incalculably ancient origin of man. Osborn ("Men of the Old Stone Age," page 130) announces, with assurance, that "the 'Dawn-man' is the most ancient human type, in which the form of the head and the size of the brain are known." But, in the second edition of his work, which I fortunately bought, he has to confess in a note, at page 312, that the portions of the jaw preserved and the tooth were generically identical with those of an adult chimpanzee! Here is the note: "The recent exhaustive comparative study made by Gerrit S. Miller, Jr., of the United States National Museum . . . . deprives the Piltdown specimen of its jaw, and compels us to refer the skull to the genus *Homo* rather than to the supposed more ancient genus *Eoanthropus*." Yet in spite of Miller's "exhaustive study" and Osborn's conversion

to Miller's judgment and his recantation of the opinions expressed in the body of his book, Sir Arthur Keith informs us, as if there were no other view possible, that "in 1912, thirty years after Darwin's death, Mr. Charles Dawson discovered a fossil human skull and jaw found at Piltdown in Sussex," adding the following endorsement of the authenticity of the Piltdown "find": "My friend, Sir Arthur Smith-Woodward, described it and rightly recognised that skull and jaw were parts of the same individual, and that this individual had lived, as was determined by geological and other evidence, in the opening phase of the Pleistocene period." Who is right? Sir Arthur or Osborn? Sir Ray Lankester, who has some title to speak, and Professor Waterston of King's College, declare that the mandible was obviously that of a chimpanzee, while the fragments of the skull were human in all their characters. Professor Waterston goes so far as to say, with some impatience, that "to refer the jawbone and the cranium of the Piltdown remains to the same individual would be exactly equivalent to articulating a chimpanzee foot with the bones of a human thigh and leg." Professor George G. MacCurdy, of the Archæological Department of Yale University, unceremoniously dismisses the Piltdown concoction in a few disdainful sentences. He writes: "Regarding the Piltdown specimens, we have at last reached a position that is tenable. The cranium is human, as was recognised by all in the beginning. On the other hand, the mandible and the canine tooth are those of a fossil chimpanzee. This means that in place of Eoanthropus Dawsoni (the Piltdown missing link) we have two individuals belonging to different genera." So the ape, which Keith labours to introduce, is knocked out of the composite product, called "Dawnman." I state these facts, not to discredit real science, but to enter a *caveat* against the acceptance of very debatable "facts" as established results, which a man rejects at the peril of his reputation. *Pithecanthropus* and *Eoanthropus* are extremely doubtful characters, scarcely above the level of the Glozel fraud. Yet no doubt men will be found to sponsor the Glozelian imposture, as men have sponsored the Trinil and Piltdown eccentricities. Just in to-day's *Times* (November 24th) a Mr. Reid Moir writes a letter, criticising Mr. Crawford's account of the Glozel affair, and suggesting that it is impossible to believe in the theory of imposture, because no one would be at pains to bury thousands of bricks, etc., merely for the purpose of deceiving the public. So Mr. Moir's *a priori* objection is, if you please, to overrule Mr. Crawford's, and others', first-hand investigations on the spot! I should not be surprised if in twenty years or so such considerations as Mr. Moir advances were to gain the upper hand and the Glozel remains were paraded as irrefutable evidence of prehistoric beings. What has happened in regard to *Pithecanthropus* and *Eoanthropus* may happen in regard to Glozel.

Let me say then, first of all, by way of application of the foregoing homily on the fallibility of all experts and the stupidity or dishonesty of some, to any one who may have been perturbed by any statements, recently given to the world with a great show of authority, regarding man's physical origin, that the pronouncements are after all only men's opinions at the best and little, if any, more than plausible guesses. We should remember that it is human to err, and also that it is human to jump to conclusions that we desire to reach. Twenty-five years ago William James, meeting Freud, described him in a letter as a monomaniac. The frontiers of physiology, biology, and embryology, are infested by hosts of ill-balanced persons, who get hold of a little truth and put it on a pedestal as though it were the whole. They peep through a telescope at a tiny portion of the sky and think they are qualified to dilate on the latitude and longitude of the universe. Such people are a positive menace, and their self-assertiveness is usually in the inverse proportion of their knowledge and capacity. Please do not accept these pretenders at their own valuation.

Next, let me remind you—for it needs emphasis just now that the theory of evolution is still only a theory, and whatever justification there may be for evolution within well-defined limits, the doctrine is far indeed from being a demonstrated certainty. In his "Outline of Science" (vol. I.) Professor J. Arthur Thomson, convinced evolutionist though he is, admits that the hypothesis is not yet *proved*. Here are his own words: "What are the evidences? Perhaps it should be frankly answered that it cannot be proved, as we may prove the Law of Gravitation. All that can

be done is to show that it is a key—a way of looking at things—that fits the facts."

Professor Thomson confesses "frankly" that evolution cannot be proved. He asserts, however, that it is a key that fits the facts. I think I can offer him a good many *facts* that the key does not fit. Here is one: the oldest of the whales are in their dentition more perfect than any of their successors, since their teeth are each implanted by two roots and have serrated crowns like those of the seals. The great Eocene whales of the South Atlantic, which have their characters, attained the length of 70 feet and are, undoubtedly, the first of the whales in rank as well as in time. Why did the Eocene whale refuse to accommodate itself to the "law" of evolution, and instead of mounting up and up and ever up in the scale has insisted on behaving with such complete indifference to the behests of a scientific theory?

Here is another stubborn fact blocking the way; whenever the remains of bats have been found, they have presented the exact type of existing forms; there is an entire absence of any trace of intermediate forms preceding the bat. The same holds good of other flying creatures, birds, pterodactyls (flying lizards), etc. There is no trace of any of these creatures, while their wings were in the making, to be found. If such a slow mode of origin, as evolutionists contend for, operates exclusively in all cases, it is utterly incredible that bats, birds, and pterodactyls should have left the remains they have, and yet not a single relic be preserved in any one instance of any of these different forms or gradations of wing in their incipient and relatively imperfect functional condition. There are many other bolts that the evolutionary theory will not so much as budge. It is the language either of ignorance or of prejudice or of insincerity for any one to claim that the hypothesis is established beyond cavil.

A further point to be noted is this, that not only is the theory of evolution still unproven but also the Darwinian explanation of the method of evolution by Natural Selection has come to be regarded as inadequate by evolutionists, where it is not wholly discarded.

Dr. Dukinfield Henry Scott in his lectures, "Extinct Plants and Problems of Evolution" (p. 10), says: "Mendelian experiment has established the existence of definite unit characters which do not appear to be subject to change. This result is opposed to the Darwinian idea of the gradual accumulation of minute differences, under the influence of Natural Selection. . . . In fact, the origin and nature of species, which Darwinians thought had been satisfactorily explained, are now seen to remain utterly mysterious. . . Thus the great growth of our knowledge of genetic constitution, derived from Mendelian experiment, so far from clearing up the question of the origin of species, has only shown that the old Darwinian conceptions are unproven, and that all is again in the melting pot."

"All again in the melting pot"! Yet Sir Arthur Keith assures us that Darwinism is victorious all along the line! The late Professor Wm. Bateson declared ("Darwin and Modern Science," pp. 99, 101) that "Evolutionary orthodoxy developed too fast, and the time is not ripe for the discussion of the origin of species. The central mystery remains unsolved. Referring approvingly to the contempt expressed by Lotsy for the ideas in vogue in the departments of zoology and botany, Bateson administers a rebuke to the self-complacent evolutionists, who announced their verdicts to the world in the spirit of the lordly dictum — *Roma locuta, causa finita*; "Rome has spoken, the case is ended." Here are his caustic comments: "After the blind complacency of conventional evolutionists it is refreshing to meet so frank an acknowledgment of the hardness of the problem. Lotsy's utterance will at least do something to expose the artificiality of systematic zoology and botany. . . . The problem still stands outside the realm of scientific investigation, and when we hear that the spontaneous formation of formaldehyde is a possible first step in the origin of life, we think of Harry Lauder in the character of a Glasgow schoolboy pulling out his treasures from his pocket—'that's a wassher for makkin' motor cars.'" Bateson's remarks are a well-deserved satire on much that passes for science to-day. The final word of advice I venture to give is this: do not be troubled by the attacks made on the first chapter of Genesis. That amazing record has survived many assaults. The parallel between the chronological order of the Mosaic narrative and the best-established discoveries of natural science is so marvellous that it inspired the great Ampère to observe, "Either Moses knew as much about science as we, or else he was inspired."

Professor Conklin, an evolutionist, declares ("The Direction of Human Evolution," p. 210): "The doctrine of evolution neither affirms nor denies the existence of God." At page 206 he says: "I do not believe that the Bible teaches evolution or gravitation or the undulatory theory of light; nor, on the other hand, do I believe that it contradicts these generalisations of science. The simple, but majestic language of the Creation story tells to all people of all grades of intelligence that back of the creature there is a Creator." At page 221 he reverently affirms: "And yet where science ends faith begins, and, like the child or the savage, the philosopher or scientist may still say, 'In the beginning—God.'"

I have yet to find any one who could give a clearer outline of the story of the creation and formation of the heavens and the earth in such brief compass and with such astonishing accuracy, considering its comprehensiveness. Let any one, with all the scientific knowledge that has been accumulated in many fields of enquiry at his disposal, sit down to compose a better or more serviceable summary; do you think, if he spent years upon the task, that he could succeed better than Moses?

Let not the length of the "days" in the Mosaic cosmogony worry you. These are God's "days," *dies magnificus*, as Augustine called them centuries ago, and this is God's week. Our week is in the image of His week, as we ourselves are in His image.

I have yet to hear of a more worthy or rational explanation of man's undeniable headship of the animal world than the one supplied in the Biblical account. Here is man at the apex of creation—why? Genesis gives the *only reasonable* answer. Man is here at the head of all, in order to be crowned with the dignity of being made in God's image, for fellowship with the Eternal. Can any one provide a better explanation of man's position and capacity? I have often asked the question of my sceptical friends, and I never yet have had a sensible reply. We need not yet displace Moses by Darwin, at the bidding of any scientist, no matter what his eminence or pretensions. *The first chapter of Genesis is an anvil that has worn out many hammers, wielded by very brawny arms, and, no doubt, will wear out many more.*

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# *Important Announcement*

## SCIENCE AND THE BIBLE.

Dr. George Hanson's splendid defence of Genesis and the Creation records will be republished immediately as a booklet for wide circulation. Copies can be obtained from the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C. 1 (price 3d. each; 12 for 2s. 6d.; 50 for 10s., post free).

## CITY MID-DAY LECTURES BY Dr. HANSON.

(Preliminary Announcement.)

We are glad to announce also that with the special permission of the Bishop of London and by invitation of the Rev. Charles Clark, Rector of St. Stephen's Church, Walbrook (one of Christopher Wren's masterpieces), Dr. George Hanson will give a series of Lent Lectures in this fine Church on each of the Wednesdays, February 22nd, 29th, March 7th, 14th, 21st, 28th, and April 4th, commencing at 1 p.m. and concluding at 1.35 p.m. These lectures are being arranged by the World's Evangelical Alliance, and all communications concerning them should be addressed to the General Secretary, as above.

# Modern Thought and the Fall of Man

By D. M. PANTON, B.A.

Two books of the Bible, and perhaps two supremely, have been the objects of Satan's bitterest attacks—Genesis and Revelation; the book that betrays his origin, and the book that discloses his destiny. But there is a profounder reason for the assault than mere pride or pique. The germ of all things is in Genesis, and the clue to all mysteries is in Revelation: therefore to destroy these two books, revelation's source and goal, is the destruction of *the* Book. "In the beginning God"—are the splendid portals through which we pass from eternity into time: "Even so come, Lord Jesus"—are the massive gateways by which we pass back again into eternity: beyond these Pillars of Hercules, backward, the human mind cannot travel; and through the Gates of Pearl, forward, we catch only broken gleams of the immeasurable glory. To overthrow Genesis and Revelation is to destroy—at least as far as revelation is concerned—the origin and ultimate of all things.

Now the moral centre of Genesis is the Fall; and apparently it is the extraordinary simplicity of the drama, though concealing as it does a fathomless profundity, which stumbles modern thought. "There was no garden in Mesopotamia at a particular date," says Bishop Gore, "with a particular man and woman, and a serpent and certain wonderful trees."* To imagine Eden a setting too small and cramped, a drama too incredibly simple, to be charged with the destiny of a world is the fallacy of measuring the virulence of a cholera germ by its bulk. Man was put by God under the simplest conceivable law, and in the simplest conceivable conditions: therefore, endowed as he was with a nature in itself innocent and good, if he sinned, he sinned against the clearest light, and against the sharpest knowledge. He fell *in Paradise*. The simple pulling of a trigger can make a man a murderer for all eternity.

Sin is a principle, a seed, a germ, a contagion; no sooner is a sin born, however minute, than it becomes the mother of a million sins; there is no point about sin more dreadful than its infinite capacity for reproducing itself, its abominable and boundless fertility. So the Holy Ghost says:—"Through *one* man"—the fountain of human blood; the sample man, because no man can deny that he too would have acted exactly as Adam did—"sin *entered* into the world, and death through sin"; entered, for both sin and death are for ever aliens in the universe of God; "and so death passed unto all men"—'travelled' (Alford) like a submarine torpedo—"for that all sinned" (Rom. v. 12) in Eden. When God made Adam, He made all men; for the race is no aggregate of isolated and independent units, but an entity of organic and dependent generations; and, since God made of 'one blood' all the nations of men, sin introduced *anywhere* is sin introduced *everywhere*. The fall of Adam was the fall of souls at this moment not yet born; and the fact of their sinning, when born, will for ever prove the truth of the doctrine.

Now upon this organic fall of all in the one God builds the whole structure of redemption; for He takes this very principle of solidarity, which was our ruin, and makes that solidarity the organ of the world's salvation. "For *as* through the *one* man's disobedience the many were made sinners"—sinners by a representative act, sinners by a fouled nature inherited, sinners ourselves by active choice—"EVEN SO"—God taking the solidarity which ruined as the solidarity which shall redeem—"through the obedience of the *One* shall the many be made righteous." The helpless fall of the race into death through the act of a lonely man is countered by a helpless salvation for the entire race wrought by a Man as lonely and unique. That is, God incarnate in human flesh, the Second Man, is so organically one with the race *as* a race—so *the* Son of man, not *a* son of man—that His righteousness is (potentially) imputed to all as actually and really as is Adam's sin. The first Adam was the federal head of the race; the last Adam is equally the federal head of the race: the first Adam, the law-

* The Fall of Man, p. 7.

breaker, is replaced by the last Adam, the law-fulfiller; the first man acted for all mankind, and plunged the world into ruin; the Second Man acted for all mankind, and lifted the world into (potential) salvation: Adam was the author of death to all; Christ is the Author of life for all. Thus the doctrine of the Fall lies at the root of all redemption. "Death," says Bishop Barnes, "did not come into the world through human sin: there was no first man made in the image of God."* It is manifest that if there be no first Adam, there could be no last. But the Holy Ghost says:—"So then as through *one* trespass"—for however often Adam sinned afterwards, we fell only by the one act that introduced *sin itself*—"the judgment came unto *all men* to condemnation; EVEN SO"—God turning solidarity, the organ of condemnation, into solidarity, the organ of grace—"through *one* righteousness the free gift came unto *all men* to justification of life." If the first limb of the parallel is a myth, disaster and ruin overwhelm the second limb: on the other hand, if the Second Head of the race really died for all, it could only be because in the First Head all had died. As Adam ruined us through sin foreign to us, without our fault; so Christ has saved us with a righteousness foreign to us, without our merit: and the Holy Spirit thus rests our entire redemption on the historical, actual, personal fall of the *first* man countered by the historical, actual, personal death and resurrection of the Second.

Inconceivably solemn and weighted with latter-day doom is the main consequence of a denial of the Fall, which one approaches with a shudder. "Though we abandon belief," says Bishop Barnes, "that the Fall was an historical event, *the fact of sin remains.*"† Now if sin is a fact, and a fact not chargeable to man, it must be chargeable to God: whether through creation or evolution is immaterial—if man did not *fall*, the sin that is in him must have been in him in his origin, at his creation—that is, God must have *created* him sinful; if sin is not man's choice, it is God's responsibility. The dilemma is inexorable. *This is precisely the goal at which the Spirit saith expressly* (1 Tim. iv. 1—3) *we shall arrive in the last days.* Once again looms on the horizon a blundering or else a malignant Demiurge, who handling forces he could not control, bungled against his will into a sinful creation; or else, himself an evil being, made matter itself evil; a creator or evolver who either could not or would not control that which he had himself created or evolved. Gnosticism was born in an attempt to solve the problem of evil, and exactly on that spot it will be born afresh. It is inexpressibly startling to hear this sentence from the chief living protagonist of a denial of the Fall:—"Those of us who hold that He [Christ] was God Incarnate before His Death, *and God Discarnate afterwards.*"* Whether it be Docetic Gnosticism, which regarded the Lord's humanity as phantasmal, or Ebionite Gnosticism, which asserted that the Divine Being finally abandoned Jesus upon the cross—all Gnosticism insisted, and will insist again, that the Son of God is now discarnate†: hence the terrible words of the great anti-Gnostic Apostle,—"they that confess not that Jesus Christ *cometh* [R.V.] IN THE FLESH; this is the deceiver and the antichrist" (2 John 7). The giant theosophies of the East are once again laying their octopus arms about the Church of Christ, in an embrace of death. If a megaphone huge enough to reach the churches of God throughout the globe were handed to me with the permission to speak through it three sentences, and three sentences only, one sentence would be this:—*Gnosticism is the precipice over which the Church on earth will meet her doom.* In the words of Dr. P. T. Forsyth:—"The reproduction to-day of second-century Gnosticism is exceedingly close, and often startling. It was then that the Church had the first and greatest fight for its life. If Gnosis had prevailed, the Church and the Gospel would have gone under. It is equally to-day a question of life and death. The whole of the Christian Gospel is involved, the whole future of religion indeed. Let there be no mistake."‡

So all the glory gathers at last about one lonely Brow. "The first man Adam *became*"—after the corpse was moulded, and when the nostrils were inbreathed of God—"*a living soul*"—neither mortal nor immortal, but simply alive, at the will of God; "the last Adam *became*"—when the inherent Divine power to give life had been liberated by a work finished through an atoning cross and

* *Manchester Guardian*, September 17th, 1920.

† *Record*, September 28th, 1920.

* Bishop Barnes' *Spiritualism and the Christian Faith*, p. 47

† See Dean Mansel's *Gnostic Heresies*, p. 111

‡ *British Congregationalist*, January, 24, 1907.

an empty tomb—"A LIFE-GIVING SPIRIT" (1 Cor. xv. 45), a regenerator, the Lord and Giver of life. Christ is the *Last* Adam, for there are only two Heads of the race, and to all eternity there will be no fresh Adam, and therefore no fresh Fall; but He is the *Second* Man (as Paul says), for though millions intervened between Adam and Himself, He was a man of a new *kind*, the introducer of a fresh family, the creator of a new type of humanity. Both Heads of the race have a vast following; for to Adam belonged the power of generation, and to Christ belongs the power of regeneration; and as we are made one with the First Man by ordinary birth, so we are made one with the Second Man by the second birth. "As is the earthy, such are they also that are *earthy*"—Adam's countless unregenerate breed; "and as is the heavenly, such are they also that are *heavenly*"—all in whom, after a divine birth, the image of Adam is fading and melting into the image of Christ. And for both types of men the Incarnation has emptied every tomb. "For *since* by man came death"—since; because of the right balance of things; because death was a *human* product—"by MAN came also the resurrection of the dead": Adam dug a grave for every one of us; for every one of us Christ will burst that grave. "For as in Adam all *die*"—the total race condemned to death in the fountain of their blood—"so ALSO"—with identical universality—"in Christ shall all be *made alive*": for a *Man* has glorified God as no other in the universe has, and has lifted all humanity out of the grave for ever. It is the fathomless mystery of the Incarnation. As little as the sun could descend from his place in the heavens without disintegrating, or reintegrating, the whole solar system; so little could the Eternal Christ descend from the heavens to become man without altering the orbit and destiny of every human soul: so organically is He one with the human, so essentially is He (as He said) Resurrection and Life, that all humanity sprang as one man from the grave—however the actual event may be delayed—when the Syrian stone was rolled away. Heaven and Hell lie beyond these emptied graves, but "O grave, I will be *thy* destruction!" (Hosea xiii. 14), saith Jehovah. So we stand at last upon the Crystal Sea; and as those who are overwhelmed by incomprehensible grace and unintelligible love, we cry with Paul:—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! (Rom. xi. 33).

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"Upon the Word I rest,
Each pilgrim day;
This golden staff is best
For all the way;
What Jesus Christ hath spoken
Cannot be broken!"

"Upon the Word I rest,
So strong, so sure,
So full of comfort blest,
So sweet, so pure!
The charter of salvation,
Faith's broad Foundation.

"Upon the Word I stand,
That cannot die!
Christ seals it in my hand,
He cannot lie!
The Word that faileth never
Abideth ever."

FRANCES RIDLEY HAVERGAL.

# Protestant Europe: Its Crisis and Outlook

*Being a review of the recent volume by Dr. Keller and Dr. Stewart (Hodder and Stoughton, 20s. net)*

THE interesting and informing volume, "Protestant Europe: Its Crisis and Outlook" (Hodder and Stoughton, 20s.), is the outcome of the work of Dr. Keller and his Collaborateur, Dr. Stewart, who have been investigating the religious state of Europe. It is American in its comprehensiveness, and at the same time it seems to us American in its attempt to close the eyes to obvious difficulties that exist in the path of the realisation of the aims of its writers. Americans have the fortunate habit of thinking when they have reached in their own mind a desirable conclusion; everything that tells in its favour must be recorded and everything that tells against it is only appearance. It is this characteristic that has led to so many international and national wrong estimates. For example, the Statesman that created the League of Nations and succeeded in having it adopted by Europe and the other Continents, found it rejected by his own country, and the ideal of Prohibition is maintained and exalted in spite of the gross violations of its commands by millions of Americans. And in this volume we find evidence of a belief that the differences are so small between Roman Catholicism and the Greek Church compared with Protestantism that they can be removed by something like a Federation of religious forces comparable to that which exists among the Protestant Churches of the United States.

We wish that writers would remember that there is no opposition between Catholicism and Protestantism. There is a conflict between Roman Catholicism and Protestantism and between Orthodox Catholicism and Protestantism. Protestantism stands for Scriptural Truth and the Revelation of God to man. It is the true Catholicism—the religion of Christ, which is held everywhere by those who are loyal to His teaching and desire to follow His example. Catholicism whether labelled Roman or Orthodox stands for tradition united with Scriptural teaching in a manner that the Commandments of God are made of no effect through the traditions of men. It is as much opposed to the Religion of the Bible as the rigid and equivocal traditions of the Pharisees were out of accord with the plain message of the Old Testament in the time of Our Lord. There were good Pharisees—there are good and excellent Christians among Roman Catholics and the Orthodox, but the system of both with their exclusiveness is entirely opposed to the freedom of the Gospel.

Our authors evidently hold that the great majority of Continental Protestants are opposed to the consolidation of Protestant forces face to face with Roman Catholicism. They are attracted by the beauty of the cult, the magnificence of the cathedrals, the mystical elements in the liturgy, and "the discipline of a unified and obedient hierarchy." As we read the book we came to the conclusion that the writers are so overburdened and depressed by the rise of Bolshevistic and subversive forces in Europe that they wish to see a union of all Christian bodies to fight against them. They are impressed by the unity of Rome and the discipline of her followers. They have seen Rome with her international resources come on the scene to provide men and means for restoring the destroyed Churches, to send priests to minister to the people of the devastated territories and to redress the balance of the war. Rome, one Body, can do on its own initiative what the divided Protestant world cannot so easily accomplish, therefore the regimen of a united heirarchy with a head is to be admired. And yet the description of religion in France where the Roman Church is without men to occupy in the Diocese of Amiens 436 out of its 836 parishes and in the Diocese of Versailles 318 Churches are without a curé, proves that the disciplined forces have not won the people and have not produced men to join their ranks. Weak as we may be in this country, we are strong compared to what France is from the point of view of the supply of ministers of religion.

The writers have before their minds the co-operation of Roman Catholics and Protestants in furthering common social, moral, and spiritual interests which are menaced by the sordid cults of materialism and nationalism. The juxtaposition of the sordidity of materialism and nationalism can be understood when we remember the evils that have been worked by an excessive nationalism on the Continent and the sufferings that minorities in some lands have to bear through the tyranny of a National Church. But as we read what has been written, we do not discover that this tyranny has been employed by a triumphant Protestantism, but by a vigorous Romanism or Orthodoxy. Of course, Russia is an exception, but there it is the lack of all religion that is accountable for the conditions. We are the first to admit that nationalism has proved itself to be at once the inspirer of high idealism and the impulse towards acts of cruelty and outrages against the defenceless, but we do not consider that the Roman Catholic Internationalism with its regimen of exclusive intolerance is better than Nationalism. History does not prove this

to be the case. The Roman position has been stated accurately—as is quoted in these pages—in the words: "Even the deepest love for peace and for those professing another belief cannot prevent us from giving our testimony to truth. It is therefore impossible to ask from each other that the two churches recognise each other on the basis of equality. We can geognise what is good in life and on the Protestant side, but we cannot see in Protestantism a form of Christianity which is justifiable. There is only one Church to the exclusion of all others." And we may add a quotation from the latest defence of Romanism published in England: "A body of catholic patriots, entrusted with the Government of a Catholic State, will not shrink even from repressive measures in order to perpetuate the secure domination of catholic principles among their fellow countrymen." Surely Drs. Keller and Stewart do not wish to see this policy carried into effect. We fear that they have allowed their minds to be coloured by the statements of Liberal Roman Catholics of whom there are many.

But the main effect left on our mind by reading this book is that the authors are more or less disheartened by the apparent advance of Roman Catholicism since the war and the falling off in the solidarity and progressiveness of Protestantism. We venture to doubt whether the growth of machinery is the best test of religious progress and we have sufficient evidence in this volume that in spite of the *Ne Temere* Decree and the solidification of Romanism in Germany that the Roman Church does not make the advance there so many consider likely. It cannot be forgotten that Germany lost the war and that Germany was and is the centre of Continental Protestantism. The accumulated wealth of centuries was swept away and Churches were left stranded when they most needed to stand and serve by going forward. We are aware that the German Churches had their weak points, and that they were too closely bound up with National policy. But when the defeat came there followed inflation and poverty—a depression that can hardly be exaggerated and a falling away from all hope of the success of idealism in every shape and form. Rome seized her chance and made the most of it. The contrast has left its mark upon the minds of the writers, and they wish to see the discredited Nationalism united with the organised Internationalism of the Vatican. At least some such thought seems to lie behind many of the sentences they have written. It is impossible. Rome being what she is, and the Scriptures and the air of Freedom the Gospel develope being what they are, it is vain to think of the union as healthy. Besides Truth is at stake. Rome erred in doctrine as well as in organisation. And we cannot reconcile her teaching with that of Holy Scripture and Primitive Church History. If we are wrong and Rome is right then it is our duty to submit to Rome, but as long as we believe in the Gospel and Scriptures of Truth we cannot accept Rome's terms. Weak and distressed, divided and scattered as European Protestantism may be—it does not need the help of Rome or the aid of her Priests. Our authors have shown the tendency of protestants to unite on the Continent. The closer they come together in Evangelical Alliance the less we shall hear of the need of Rome as a supporter of the Christianity they teach. We are convinced that German Protestantism is far from dead. We believe that the strange rationalistic excesses of the last half century will be abandoned and that there will be a return to the living faith in God and union with His Son that marked the Reformation epoch. We are as little impressed by the mention of the few "Catholic" Professors in German Protestantism as we are by the argument that a well-known Congregationalist in London is leading the Free Churches towards Catholicism of a sacerdotal type. There is much in "Protestant Europe" to make us anxious, to drive us to our knees. But matters would be much worse, if we were to attempt to strengthen the weak by alliance with what we cannot accept as the true development of the Kingdom of God throughout the ages. The Vatican may seem strong and all pervading. It is the ghost of the Empire that it succeeded and that Empire has passed—so will the Vatican when in the presence of a generation that is not afraid to think and not ashamed to kneel.

## The Call to Prayer

"ALL down the ages the call has sounded—this clear, persistent, pleading call of the Master to His disciples. And the *many* have passed on their way unheeding; while a few have dared to answer.

"We see a man kneeling in a lonely hut in the midst of the savage wilds of America—it is David Brainerd. With the burden of perishing heathen upon his heart, and his soul fired with the flame of Divine love, he pleads for the pagan Indians. And God works mighty wonders, converting savages, transforming peoples—because *a man hat answered the call.* We see the foundations of God's Kingdom laid with imperishable granite in the heart of Burma by Judson, *the man of prayer.* We see the light of the Gospel penetrating the darkness of China's millions — *while Hudson Taylor prays.*

"The men and women, known *and unknown,* who have done great things for God, and whose lives and service have counted with Him, have always been just those who have answered the *prayer call.*"

# The Preaching of the Gospel:

## The Only Power to Transform Society

By Dr. J. D. JONES, C.H.

I see absolutely no chance for the redemption of society except in the Gospel of Jesus Christ and Him crucified. The only Leader and Commander of the people, Who can bring them into a new world, is the Lord Jesus. The only chance lies in the substitution of service for self, and of love for rivalry; in other words, the lives and hearts of the people must be filled with the very spirit of Our Lord Himself. The late War and our present industrial strife are all proofs of the failure of the old way of selfishness. It is about time we tried Jesus Christ. People assert sometimes that the five years of war were the final proof of the failure of Christianity. I know no more perverse interpretation of the situation than that. They were not the final proof of the failure of Christianity, but of the hopeless failure of education, of culture, of civilisation and everything else put together, once you divorce them from Christianity. It was not Christ that failed. It was civilisation that failed. I am old enough to remember the time, thirty years back, when people were told that by a process of natural evolution the world would progress towards perfection by its own weight; that education and culture and the advance of science would banish war. The late War has dashed that hope to atoms. There is no hope in culture, no hope in science, no hope in civilisation. The only hope for the world is in the Cross which you and I believe in, which has done great things for us, and which can do equally great things for men and women everywhere. The world's hope is Jesus Christ.

Here is an extraordinary thing to which I wish to call attention. Now is not the first time that people have dreamed of a better order of society. They have been dreaming of it for long centuries; Plato, for instance, gives a picture of his idea of a just and happy social order. More than once attempts have been made to realise it. The French Revolution was such an attempt. The French Revolution started out to establish liberty, equality and fraternity for France. These three things have got to distinguish and characterise any society that is going to be peaceful and happy. But the French Revolution began its work by publicly repudiating God. With what result? Instead of establishing liberty, equality and fraternity, it made the streets of France and Paris run red with blood, and ended in the erection of the Napoleonic tyranny. You want more than a vision of a happy world; you want some power that is going to translate that vision into fact. Once you cut yourself adrift from Christ and His Gospel you cut yourselves adrift from the only things that can translate your dreams into realities. But Christ can turn these dreams into realities. I have seen Him bridge gulfs of division. I attended some years ago a series of meetings in the United States. They were the most cosmopolitan meetings I was ever at. There were present Englishmen, Scotsmen, Irishmen, Welshmen, Canadians, Norwegians, Russians, Negroes, South Sea Islanders—in fact, nearly every type of nationality. But we forgot all about our differences of nationality and speech, and simply realised that we were brothers together. There is only one place in the world where differences of that kind can be lost sight of and forgotten. We had all met together at the table of the Lord. There is no difference in Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

We know that Jesus can do that kind of thing. When you consider the great improvements in the conditions of society that have taken place throughout the centuries, you will find Jesus Christ at the back of them all. When you examine the power behind all the movements for betterment of the past nineteen centuries, you will find that in every case Jesus Christ has been behind them. So much so that an American writer gives to a book in which he describes these ameliorative movements this title, *Gesta Christi*—"The doings of Christ." Jesus Christ has been at work all this time in human society bringing

in these better conditions; and He is going to be at work in the world to-morrow, and it is through Him, and through Him alone, that we can ever hope for a world in which peace and goodwill shall become realised facts of human life.

I believe in that not merely because I see the influence of Jesus Christ working in that way through every domain of human endeavour; but I believe in it, and hope for it, because I know that Christ has the power of re-making men. It is useless hoping for a better society until you get better people to live in it. Get the new man, and the new man will soon make the new world, but you are never going to get the new world apart from the new man. Well, Jesus Christ can re-make men, He can so radically transform them that they shall become really new men. We know He can do it, for the simple reason that we have seen it done. I do not suppose we could go on with our preaching if we did not see it done sometimes. I do not see it done as often as I would like, but I see it done. Gipsy Smith was taking a mission in my place twenty years ago, and there came in to listen to him a drunken, profane man with a violent temper. When he came to the church he found it full; he could not get in, and he had to come and listen to me—I was preaching in the lecture-hall—a great disappointment, no doubt, to him. But, happily, God can use J. D. Jones just as well as Gipsy Smith, and He used me that night. That man wrote me a fortnight ago: "It is just twenty-one years ago since first I sat at Communion with you." For twenty-one years that man has lived the new life; for twenty-one years he has been an abstainer; for twenty-one years he has kept his tongue from evil, for twenty-one years he has been giving what strength and power he had to the work of trying to make other people better. I have seen Jesus radically transform men like that.

I go sometimes amongst the Methodists. I was at Hull not long since preaching an anniversary sermon at one of the great Central Halls there. At night there was a great public meeting. The speaking was great, the audience magnificent. But it was neither the speeches nor the audience that interested me that night, mainly. There was on my left a male-voice choir of forty men. I won't say much about it from the artistic point of view. Their music was robust; we will leave it at that; nevertheless, that choir was the most moving and pathetic thing in the whole meeting. Every man of that forty had been redeemed by the work of the mission; every one of them had been picked out of the horrible pit and miry clay of drunkenness and sin by the power of Christ. The mere saving of those forty men had brought the ideal Hull so much nearer. For so long as there were forty men given to drink and vice the ideal Hull could never be realised; but because these forty men had been saved, the kingdom of God to that extent had been brought nigh. Our Lord can do that sort of thing. There is no miracle in the way of transforming men that Jesus Christ cannot do, or that we cannot accomplish through Him. When Jesus Christ gets hold of men like that, and transforms them like that, the new world will speedily follow. We shall have men learning His lesson, and instead of living to be ministered unto, they will live to minister as He did; we shall have men animated with the spirit of love and service that our Lord Himself showed in His life. When that kind of spirit rules men, there will come an end to all industrial strife, and between nations there will be abiding peace.

When I was in America twenty-one years ago I noticed on the platform behind me two enormous flags, side by side—the Union Jack and the Stars and Stripes. We had met for an International assembly. Right away at the top over the two national flags there was a little tiny flag with a blue cross upon it. I had noticed that tiny flag without realising that any special significance attached to it. One day, however, one of our Vice-Presidents got up and called attention to these flags at the back of the platform, and he said: "Do you see that little flag at the top, that tiny little thing with a blue cross? It is the Divine Service Flag of the United States Navy. That flag was flying at the mast of the battleship *Iowa* when she sailed into battle against the Spaniards. It is the only flag that is ever allowed to float above the Stars and Stripes." It was flying there above the Union Jack as well as the Stars and Stripes. To me it was just a parable. The flags of the nations will fly in friendship side by side when that little flag with the cross on it floats over them all. The Cross will unite class and class, and people to people, and we shall have a world of peace and brotherhood and good-will.

If all this be true, we are not going to get this better order simply by economic schemes. By all means let us go on with our efforts to create fairer conditions. But you are never going to get a new world that way. You are only going to get it by *a change of heart*; and when it comes to a change of heart, there is only one Person in the world that can give a new heart, and that is the Lord Jesus Christ. I re-affirm my faith in Him as the one and only hope of this old stricken world of ours. If that be true, what is the duty lying upon us just now? the duty lying upon the Christian Church? The renewal of our faith in the mission of the Christian Church itself, and still more, the revival of our faith in its Gospel. I should like to see a return to a plainer and more courageous preaching of the Gospel. We have been busy amongst the superficialities and shallows long enough. It is about time we launched out into the deep, and we really touch the deep of the human soul only as we preach Jesus Christ as the Saviour from sin. I remember very well, a few years ago, visiting a clergyman, eighty-four years of age, in my own town: We got talking about things, and he said "Dr. Jones, the only thing I find peace in, and that I can really rest upon, is the finished work of Christ." He had given fifty years to the preaching of the Gospel. He was one of the saints who were in the earth. And this dear old saint went on to say: "Every night when I go to bed, I repeat that old verse:

"Jesus, I will trust Thee,
Trust Thee with my soul;
Guilty, lost and helpless,
Thou canst make me whole.
There is none in heaven
Or on earth like Thee;
Thou hast died for sinners—
Therefore, Lord, for me."

I do honestly and profoundly believe that we are simply in the shallows skirting about amongst superficialities until we get a Gospel deep enough to deal with the fact of sin, until we proclaim Jesus Christ and Him crucified as the power of God unto salvation to all that believe.

The Church has been lukewarm about this great business of proclaiming its Gospel.

We are living in a time of great industrial unrest, and there are plenty of people who have got their panaceas for the ills that beset us from that side. I hear of young fellows who at every street corner, and in every hall they can get hold of, every night in the week, in season and out of season, are preaching certain economic theories as remedies for the present distress. I do not care how perfect these theories are, they are never going to be the ultimate solution. We have got the cure in our hands. You and I know Who can cure the present distress and really turn this land of ours into the land that we want it to become. Why should men with economic theories to propound be so passionately in earnest, and the Church of Christ let judgment go by default? What we really want is the same amount of fervour shown by the Christian Church, in the proclamation of its mighty Gospel, as those men show in the proclamation of economic theories. We want a great aggressive campaign on the part of the Christian Church. We have been in the trenches long enough. We ought to get out and engage in a great "offensive." When the Christian Church has got faith in the Gospel committed to its charge, we shall see a revival coming, and with the revival of religion there will come the happier world in which Christ shall be Lord.

The *one sure hope* for a permanent foundation of world-peace lies in the extension of the Gospel of Jesus Christ to the ends of the earth.

VISCOUNT BRYCE, O.M.

# Reunion Notes.

**The Alliance and the Prayer Book Measure** The World's Evangelical Alliance stands for the maintenance of Evangelical Truth and Love. Its eighty years of history are one long witness for the authority of Holy Scripture as the final test of the truth or error of religious teaching. It accepts nothing as essential to salvation that cannot be proved by sure warranty of Holy Writ, and is compelled to reject as untrue doctrine that is the result of the invasion of heathen ideas into the Church of Christ. We never forget that tares and wheat grow together. We must prevent the sowing of tares, and when we find that in the National Church of this country efforts are being made to emphasise non-Evangelical aspects of its teaching and to re-introduce doctrines that were disowned at the Reformation, it was clear that the Alliance could not stand aside. It has no wish to intervene in the internal affairs of any Church when matters of mere machinery are at stake. But when God's truth is concerned, it is bound to bear its Evangelical witness whether the Church in danger of accepting doctrine that is false is Episcopal or non-Episcopal. Its duty is doubly clear when the Church concerned is National, and the last word on the subject has to be spoken by the Nation through Parliament. The Church of Christ is comprehensive. It stands for Truth revealed in many forms, at divers times, and manifested in its fullness in our Lord Jesus Christ. Church history is one sad record of corruptions of Truth that have to be fought against, and the Alliance in the presence of these corruptions abandoned for centuries and now re-introduced into the Formularies of the Church was bound to make its protest. It has done so in public meeting, by letters to Members of Parliament, and by appeal to responsible Christian organisations in this Country. The Evangelical Faith is being assailed and the Alliance had no option but to resist the attack.

**Controversy** Seldom has the public press devoted so much space to religious questions as during the past two months. The Bishop of Birmingham in a sermon in Westminster Abbey dogmatized on the descent of man, and in an address to business men in Birmingham gave expression to views on present-day teaching on the Presence of Our Lord in the Sacramental Elements that repeated what Bishops and prominent theologians of the past have said. He dwelt on the extraordinary character of the claim made that by the recital of certain words by a duly ordained Priest the Bread and Wine became objects of legitimate adoration. He compared this conception as similar to that of the Hindus who believe that idols become gifted with miraculous powers when they are duly consecrated. Very little notice was taken of his first sermon which, with its revolutionary statement concerning the Fall and the traditional theological scheme, made many very anxious; but his Birmingham address led a City Rector to appear in St. Paul's Cathedral, accompanied by some hundreds of his friends, and to make there a solemn protest against the heresy taught by the Bishop with reference to the Consecrated Elements. Very few in the Cathedral knew what had taken place, for the organist saved the situation by playing. One Church dignitary thought that a Bidding Prayer was being said, and another educated Churchman that some notice was being given. It was not until the technical brawler walked out accompanied by his friends that the incident seemed unusual. He immediately returned to his Church where he said a "Mass of Reparation" for the sin committed by the Bishop, in his denunciation of extreme sacramental views held and practised by some Anglo-Catholics.

**The Archbishop and the Bishop** The Bishop of Birmingham wrote an open letter to the Archbishop of Canterbury setting forth his convictions

on both subjects. The Archbishop replied saying that the Bishop was mistaken if he thought that what he said on the origin of man was likely to cause disturbance, and in dealing with his Sacramental views his Grace conveyed a rebuke for his manner and went on unaccountably to say that Dr. Barnes was in opposition to the views and teachings of Bishops Lightfoot and Westcott. Whatever doubts may exist on the views of men like Andrewes and Ken, no one familiar with the express statements of the two great Bishops of Durham can think of them as men with any sympathy with the views which Dr. Barnes condemned. It was a strange lapse of memory on the part of his Grace, and many have called attention to the contrast between his representation of their teaching and what it really was. Several Bishops have taken the opportunity of censuring Dr. Barnes for the way in which he spoke of the sacred beliefs of other Anglicans. Some of them proclaimed their definite belief in the Presence of Our Lord in the Elements after consecration. The Bishop of London censured the intruding Canon for his action and the Canon replied saying that he had received a large number of letters supporting him. The Chancellor of an Irish Cathedral recalls the fact that some years ago when he was in charge of a Seaside Church in Northern Ireland, the Canon who intervened in St. Paul's Cathedral attended the Roman Catholic Chapel and turned his back upon the services of the Church of Ireland. This one fact shows clearly the type of Catholicism represented by one who says a Mass of Reparation, and when he has the opportunity prefers to hear the Roman Mass than to take part in the worship of his brother Anglicans. This incident sheds a flood of light on the doctrinal views of the man who protested against the heresy of Bishop Barnes.

**What Anglo-Catholicism teaches** It is well that we should know exactly the Sacramental convictions of Anglo-Catholicism and the Report of the Anglo-Catholic Congress gives us the necessary material. Dr. Darwell Stone wrote: "In the Eucharistic Sacrifice that which the Church presents to God the Father is the Lord Himself. It is the Lord, and, therefore, all that He is. It is His body, it is His blood, it is His life. It is all that He has taken to be His own from the beginning of His humanity in the womb of His holy Mother to its consummation in His passion and death, His resurrection and ascension and heavenly glory. Before we receive the Lord into ourselves we need to present Him in sacrifice to God the Father." Referring to Processions of the Sacrament and the rites of Exposition and Benediction he writes: "All these forms of worship from the simplest to the most elaborate, from the most individual to the most corporate, demand that the consecrated Sacrament is the body of the Lord." Two other writers in the Congress Report say: "It must be added that the Blessed Sacrament affords and mediates a far closer relation to Our Lord than did His natural body. In such circumstances Eucharistic adoration is not only legitimate, it is the inevitable conclusion in the whole matter, unless we allow our thought to be subtly influenced by current materialism . . . We are bound to maintain that the opportunity for adoration does not, if the Sacrament be reserved, pass with the ending of the Mass. If the Reserved Sacrament is capable of giving communion; if there is in the tabernacle That, the devout reception of which unites us to Our Lord, then all which has been said of the Sacrament is true of the Sacrament when reserved." We have quoted sufficient from the latest authoritative pronouncements of Anglo-Catholics to prove that they teach a localised Presence of Our Lord in the consecrated Elements that demands adoration.

**Scripture and Anglo-Catholic Teaching** There is not in Holy Scripture a word that can be quoted in support of these contentions. The whole teaching of the New Testament is opposed to any idea of the localising of God in connexion with material elements. And in this the Old Testament is in full accord with the New. Monotheism with its emphasis on "God is a Spirit" runs through Revelation from beginning to end. The argument that because God was manifest in the Flesh

therefore Christ is sacramentally manifest in the Elements is a contention that is the result of a *tour de force* of logic that violates all principles of thought, and is the creation of a theory to fit an assumption. The whole idea is sub-Christian and has led to the very worst forms of superstition. When once we abandon the spiritual sphere and take refuge in arguments that are not countenanced in the Word of God we pursue a path that has in the past led men into the perversion of Truth and the adoption of error. It is our duty to fight against this as a return to beliefs from which Christ has freed humanity. We cannot assent for one moment to sacramental teaching that is not scriptural, and has grown through the centuries as men in their desire to give place to erroneous teaching have adopted doctrines that overthrow the nature of a Sacrament.

**Comprehensiveness** We are invited in the name of Catholicity to make room for teaching that we know to be false. We are entrusted with Truth and are bound to maintain it at all costs and not mix it with man-made error. Our stand must be for the Truth of God. We cannot surrender what God has entrusted to us for the sake of a comprehensiveness which involves labelling error truth, and acting as if we believed that the label changes its character. The Church of Christ stands for Truth—Scriptural Truth. Man has overlaid the Truth with error and perverted God's Word until it meets with his own desires. We know this to have been the case. In the Providence of God at the Reformation the corruptions were removed and Truth once more in its New Testament simplicity was given to a world groaning under the accumulated weight of centuries of perversions and superstitions. We live in the light and cannot go back to the darkness and twilight of Medievalism without being false to the highest within us. Therefore we appeal to all Members of Parliament to refuse to accept the Prayer Book Measure they will soon discuss, and to send it back to the Church Assembly which can send up a Measure retaining all that is good and useful in the present Measure, while omitting those Medieval features which take many steps backward and are inconsistent with the Gospel of Our Lord and Saviour Jesus Christ. The laity do not want the Measure; the Clergy are divided and far from being whole-hearted in its support; and the great body of religious people in England is uneasy as it is realised that its passage will separate still further the great Evangelical Free Churches from the Church of England.

**Free Church Members of Parliament** It is argued by some that Members of Parliament who are attached to the Free Churches should stand aside and not vote on the Prayer Book Measure. This would be comprehensible if the Church of England were not the Church of the State. In consequence it stands in a different relation to all citizens from that occupied by the Free Churches. All citizens have the right to expect the services of the Church to be conducted in accordance with law, to have the doctrine of the Church maintained as laid down in the Formularies, and their voice should be heard when any change is being made. They are bound to exercise their private judgment on these matters, and not to follow the views of experts or others who determine their conclusions on grounds that are not always sound. In this matter experts differ. Those who dogmatise most strongly give least evidence for their opinions. They do not deign to reply to the criticisms made upon their views. "I have spoken—the cause is ended," has been the attitude of many who close their eyes and ears to the evidence on the other side. The fact that the changes have been made with the avowed intention of conciliating men who declare that the Reformation was a Deformation and should be repented of, and that these changes designedly give them the opportunity of declaring that the Church of England holds the views which were removed from the Prayer Book in 1552, and have ever since been excluded, is sufficient proof to the plain man that there is a change of doctrine whether or not it be intended. What is illegal is proposed to be made legal by the association, with the service, of sacerdotal vestments and the reservation of the Elements for Communion, and as has been

declared, for permissive absolution in Church. We cannot understand how Free Churchmen recognising the seriousness of the issue and its necessary effect on our national religious life can refrain from voting against the Measure which will make the teaching of the National Church sacramental as opposed to Evangelical, and restore doctrines that our Reformers died rather than accept. We certainly live in a strange age if men who have constitutionally the responsibility of resisting their acceptance will vote in favour of their acceptance, knowing that by so doing they weaken evangelical witness in this country.

**The Fall of Dissenting** The present position of religion in England is a call to all Christians to examine themselves whether they are loyal to Christ or not. Nothing but the Truth can win England to the Cross and doctrine out of accord with the Bible cannot be the Truth of God. Only the Truth can win victories over sin and evil and we are bound to contend earnestly for the Truth. Recent censuses taken in different parts of London prove that Church attendance has fallen off more than forty per cent. since 1902. And the decrease is as noticeable in Nonconformity as in the Established Church. We are frequently told that Church attendance is no guide to the spiritual state of the people, as many who do not go to Church are better Christians than those who do attend services. This may be so in abnormal cases, but the man or woman who absents himself or herself from the House of God seldom prays and reads the Bible. His religious life becomes atrophied, and in time he lives without any thought of God. We are rapidly becoming paganised, for the children when they leave our Sunday Schools find the lessons they had learned crowded out of their thoughts by the pressure of new interests. It is common to find men who knew how to write unable to do so and it is an ordinary experience to find grown-ups ignorant of what they knew well when they left school. If this be the case with secular knowledge it is equally true of religious knowledge, and the result is a wide decay of that background of religious facts that is necessary for an effective appeal to be made to them. We have to deal with huge masses of people who are entirely out of touch with all religion. The sooner we realise this the better, for the call for an evangelistic campaign is incessant.

**The late Canon Hay Aitken** Canon Hay Aitken was the last of the great Victorian Evangelists. Few men conducted more missions than he had conducted and fewer still preached as many sermons. In the heyday of his influence he attracted large congregations and conversions were the rule during his missions. The organisation he founded has done excellent work, but it is a shadow of its past and the difficulty of securing good Mission Preachers is notorious. And when Missions are held the attendances are far from being what they were. Time was when a Mission moved an entire neighbourhood—to-day it hardly causes a ripple on the surface. The Gospel is as powerful to-day as ever it was, but its sound does not reach the hearts and move the lives of the people. This is partly due to the loss of the note of certitude and partly to the material spirit of the age. Ministers of all denominations have ceased to expect conversions and many of them do not know what they desire to convert their hearers to. We must get back to the simple message of the New Testament—Sin, Ruin, Regeneration, if we are to go forward. The Cross must be restored to its central place and men must not be afraid of the reproach of the Cross. For the Cross to-day carries with it a reproach among large numbers of people. It requires courage for any man believed to be cultured to stand in the old paths plainly described in the Gospels. Even to defend Christian morality involves sneers from the superior folk who have found, as they think, a better basis for ethics. The time has come for a definite re-assertion of the teaching of Christ as a spiritual message distinct from a humanitarian campaign, which involves no sacrifice to undertake, as the State is to be called upon to exact sacrifices from the tax-payers. We require in our pulpits a note of definite adhesion to the Gospel, we need from our pews a resolute determination to do all in the power of Church members to commend Christ

crucified, and we expect from pulpit and pew a walk worthy of the profession made. If these qualities are found throughout the Churches the experiences of the great revivals of the past will be repeated and we shall see the beginning of better days.

**Stockholm and Lausanne.** At Stockholm there was little or no difficulty found in obtaining the agreement of the members of the various Churches to a definite social programme. The reason was plain. Most of the work of social improvement was to be done by other people and the Churches were to be urged to stimulate public bodies to perform this duty. Any one reading the report as a whole will see that all that was required from its supporters was a common attitude towards social problems, and the spirit of Christ, as the great humanitarian instrument for accomplishing this end, was invoked. In fact humanitarianism by deputy was very much in the air. The motive power behind the movements advocated was love to man rooted in love to Christ. When the representatives of organised Christianity met in Lausanne, although the personal relations between the delegates were of the friendliest description, it was impossible to obtain the adoption by the Conference of any one Report, and the Report on Christian Unity was not even received. It was impossible to arrange for a United Communion Service owing to the opposition of Anglicans and Greeks. We shall never attain Christian unity on the basis of joint philanthropic work and there is a grave danger of humanitarianism taking the place of the Gospel of Redemption from sin. The time has come for all who hold Evangelical Truth to make themselves acquainted with the real character of movements which in the long run will tend to widen the gulf between the various Churches instead of drawing them together. Unless we can pray side by side and join together in the Sacrament of Unity, we have no hope of real Union. Outward union is the expression of spiritual unity. The Church of Christ needs above everything else to see truth in perspective as taught by the Redeemer and His Apostles. Man-made accretions to the Gospel must be placed in their proper place. The real barrier to Unity is the reliance upon organisation as the necessary instrument of the grace of God. Lausanne taught this lesson to those who have eyes to see.

**Bishop Temple on the Lord's Supper.** In the midst of controversy which is too frequently narrow and exclusive in its tendency, it is a great pleasure to come across a statement that has in it the breath of Evangelical liberty. Dr. Temple advocated that all who are recognised communicants in any recognised Christian Churches should as a normal practice, be admitted to communion in the Church of England. He also said that it is right of Churchfolk when they could not communicate in their own Churches to receive the Holy Communion from those willing to give it to them. He added that he did think that Churchmen should refrain from making communion in other Churches a normal practice, and should not do so in a representative capacity. He also gave it as his conviction that "not only a Free Church Minister, but any layman, who should devoutly and not definitely decide that it was right for him devoutly to celebrate the Holy Communion would effect a real consecration, and through it the real gift would be given." We are heartily at one with these convictions, which are in agreement with the declaration of the Lambeth Conferences with Free Church representatives that "Free Church ministries are true ministries of Christ's Word and Sacraments." We trust that the Church of England as a whole may make this declaration. By so doing a breach that is wide can have a bridge thrown across it. The leading organ of Anglo-Catholicism has made it plain that it will have nothing to do with the suggestion. The whole conception of the Priesthood which Anglo-Catholicism exists to maintain is at stake. Ordination, as understood by Catholic or Orthodox, does not regulate a man's position. It confers a power which was not previously possessed. And in accordance with Orthodox opinion it declares: "The priest is the indispensable organ by which the unseen Divine Power accomplishes the Sacrament." "Ordination

is more than a mere setting apart of certain official representatives to conduct Church worship. It is not only useful but necessary to the life of the Church, inasmuch as without it no celebration of the Holy Eucharist is possible." Here we see exactly the conflict between the Sacerdotal and Evangelical conceptions of the Christian ministry. It is impossible to reconcile them.

**The Gospel or Humanitarianism.** Many thoughtful people are beginning to recognise the grave danger of popular Christianity becoming merely a humanitarian effort for focussing public opinion on social progress and social entertainment. In many of our Churches the Gospel of Social Reform, the provision of entertainments and adding brightness to life have taken the place of the preaching of New Testament teaching on Sin, Repentance and Conversion. We have movements for the removal of all checks on human happiness and the weight of judgment is placed on the social and individual consequences of self-indulgence, not on its sin against God. And Social Reform is made the basis for organised effort to bring influence to bear on the Authorities—National or Local—to bring about improvements that are demanded by suffering humanity or humanity that has not a full life. The consequence is seen in the increased secularisation of life and the belief that religion is one of many agencies that can utilise material progress for human comfort. Nothing can be more opposed to the Gospel of Christ. Our Lord came to save mankind from sin, He revealed God—not as a benevolent Despot who makes provision for the pleasure loving capacities of man—but as One Who hates sin, loves the sinner and spared not His own Son in his longing yearning for the redemption of humanity. Sin is the very basis of the revealed Will of God for man's salvation. That basis is found in the universality of sin and man's need of pardon. Without salvation from sin, there is no salvation of humanity worth having. The new life Christ gives to those who turn from sin to Him is the life from above changing the whole current of a man's being by freeing him from the guilt of sin and giving him peace in his heart, for he knows that he is reconciled with God. The Churches have been trifling with their main commission and in consequence they have lost power and grip. What Christendom in the homelands needs to-day is a return to the New Testament. The Bishop of Ripon, when he asked for a ten years' cessation of laboratory progress in order that men might devote themselves to the moral redemption of humanity, has much to support the demand. We say that until the Churches return to their proper mission of proclaiming Christ crucified as the Saviour of man, and calling on man to repent and turn to God, we shall have no real progress. The Bible is still the text-book of the Church, and neglect of its fundamental teaching can only lead to decadence and impotence. Have we reached this stage in many a local Church?

**The League of Nations.** No one who thinks in terms of the Gospel can view war with anything but abhorrence. It is a curse that brings ruin, devastation and calamity wherever it is found. We all suffer from its effects. But it is only a symptom of what is radically wrong with humanity. Men everywhere seeing the symptom believe that by removing the symptom they will get rid of the root evil. The same remark applies to other evils. By concentrating on them men discover in their aim the whole content of their religious enthusiasm and believe that by advocating these causes they are discharging all their duty to God and man. We have not a word to say against the League of Nations or any of the myriad Leagues and Unions that exist for fighting against human sins and weaknesses. All have their place and a very important place it is, in our complex social life. But those who make them the beginning and the end of their activities and look upon those who are not keenly active in their support as failing in Christian duty make a great mistake. Christianity is the Gospel of Christ. It has a radical cure for radical evils. It strives to bring about a better world by the proclamation of good tidings of great joy that Christ is the Saviour of men socially and individually and by surrender of the Life to Him the right attitude towards the solution of the

world and local evils is to be found. Unless the highest motive and the deepest enthusiasm combine there can be little hope of the cessation of the evils which the leagues exist to combat. These evils are but symptoms of a disease which can only be healed by the personal contact of individuals with the Divine Physician. Therefore the Church of Christ has a permanent commission to proclaim His salvation, and when that salvation has been obtained to unite all who love and follow the Christ in a great campaign against all that is evil, winning men and women everywhere under its banner. "These ought ye to have done and not to have left the other undone." We have to get right with God, before we can successfully attempt putting the world right. Those who are right with God will be only too ready to joun in campaigns against evils, but they will never lose sight of the great fact that only by enabung man to fight successfully against sin, can we hope to be able to destroy particular sins in their evil effects upon mankind.

**Sunday Observance** At last the Churches are beginning to see what is involved in the neglect of Sunday Observance. Those who a few years ago were strong advocates for Sunday Games, and what they euphemistically called a brighter Sunday, now understand that they supported empty Churches, secularised thought and led people to forget the claims of God. The Free Church Council in Sheffield has issued a reasoned statement on the duty of Sunday Observance. It says "We hold that whatever else may on occasion and temporarily come into the day, its chief function, as well as its true blessing is to be found in the earnest and reverent endeavour to bring ourselves and others into vital communion with God, the knowledge of Whose glory we have in the face of Jesus Christ." The Free Church Council opposes the present tendency to exploit Sunday for purposes of gain and pleasure. No reactionary spirit governs this attitude, which is simply a plea for the use of Sunday as the Lord's Day. It concludes its manifesto with the words "Let us resolve, therefore, to make worship a chief aim of life:—1, By the use of Sunday as fully as possible for that purpose; 2, By examining ourselves lest our habits prevent or discourage others from the spiritual use of the Lord's Day." Christianity in England is bound up with the observance of the Lord's day. The Observance has been part of the National Religious life for centuries. It has become part of the "Religious Complex" by which we mean the recognition of the claims of God by our whole nature. Destroy Sunday Observance and you run the risk of destroying all habits of worship. And experience has unfortunately only too richly proved the truth of this assertion.

**The Duty of the Well-to-do** One of the greatest hindrances to Sunday Observance by the people is the Sunday pleasure-pursuit by those who are more affluent than their neighbours. Sunday Motoring, Sunday Golf, and Sunday Tennis do not necessarily involve labour for others, and therefore many justify their indulgence on this plea. But the many cannot have similar pursuits without employing Sunday labour. The many, too, have less opportunity than the well-to-do for the pursuit of pleasure or recreation, although in these days of shorter hours and the weekly half-holiday, few, if any, can honestly say that Sunday games are necessary for them, or that Sunday pleasure-seeking makes a demand that cannot be honestly avoided without injury to health or happiness. But those to whom God has given more from them is more required, and when they look round them and see what is involved in the pursuit of Sunday pleasure, is it not their duty to surrender what they do not think necessarily involves a breach of God's law in order that the great body of their fellow-countrymen may enjoy a boon? Really the secret of the decay of Church attendance arises from the weakened hold of worship as a duty and a privilege on heart and conscience. And this weakening is the direct result of the surrender of the permanent institution of the Lord's Day to ends that are purely secular, and the introduction of an atmosphere which brings with it an apathy and finally an atrophy of the religious sense. It may be said that only the weak succumb to this, but we are all weak, and insensibly the foundations are being sapped by influences that we are only dimly conscious of working in us to our

injury. We cannot hope for those, who have no religious ground for Sunday observance, observing the Lord's Day if those who ought to have such ground by their Church membership deliberately do not observe it. Example teaches where precept fails to have effect.

**Gambling** It is universally admitted that forbid gambling and greyhound racing will end in a week. All over the country new tracks are being made and every track means an increase in gambling among the poorer sections of our people who cannot attend racecourses, but find in the few minutes' evening thrills at once the stimulant to and the opportunity of betting. Hundreds of thousands flock to the tracks and the excitement over the races is the direct result of the betting interest. When men have money on something they cannot control, they tend to lose their interest in honest effort to earn honourably their means of living. As Sir A. Spicer said at the Newcastle Free Church Council: "Betting and gambling offended the divine law of work and the divine law of love, and he suggested that it was trifling with the question to suggest that the 'little fluter' for excitement's sake was defensible and did not offend against the golden rule." He is right, and when once the spirit of gambling gets possession of people, it is very hard to eradicate it. The Football Association deserves praise for its resolute action in forbidding betting within its enclosures. The hundreds of thousands who frequent the grounds may bet outside, but they are restrained from betting while excitement rules. This is not the case with the Greyhound craze. There everything that can be done to stimulate excitement is done, with the inevitable result that betting is universal, considerable sums are lost by poor people and the bookmakers are enriched. We do not think that the Christian public realises what Greyhound racing means. If it did so many companies would not be floated in London and the Provinces.

**The Church Congress** The Ipswich Church Congress dealt with the Church in the Countryside and it was a pleasant change from so many of recent Congresses to find the speakers in touch with the real problems of country life. Its President, Dr. Whittingham, showed the generous spirit that guides his work by his reference to the village Chapel as a co-operator with the Church in the extension of the Kingdom of God. The time has passed when any one who realises the needs of the people to consider attendance at either Church or Chapel a sin. The country suffers equally with the city through the non-attendance of its inhabitants at public worship, and although there is not the same class consciousness in rural districts, there is much that brings distress to those who have the highest interests of the people at heart. Many of the speakers dwelt on the place the village institute occupies in local life, but they all emphasised the fact that, active though it may be in promoting social intercourse and touch with the outside world, it can never replace the work of those who live to bring their fellow-sinners to God.

**Bible Reading** Mr. J. C. Meggitt, President of the Congregationalist Union, reported that he recently had a census made of fifty elementary schools with nearly 1,000 boy and girl pupils between the ages of 10 and 14. Thirty per cent. of the boys and twenty per cent. of the girls do not attend Sunday School. Fifty per cent. of the boys and forty per cent. of the girls do not even possess a Bible. In one school with 227 boys only 48 have got a Bible. Mr. Meggitt concludes that there are one and a-half million boys and girls who do not attend Sunday School and a million more do not possess a Bible. Once upon a time the Bible was read by all children. Now circumstances have changed and even when a Bible is possessed it is not always read. These facts explain much of the religious apathy of our day. It is impossible for the youth or maiden who has never had a Bible and has forgotten the little learned at School, to understand the average Mission appeal or Scriptural address. There is as much need in many parts of England to-day for elementary Christian training as there is in the Mission Field. We cannot go forward unless our fellow-citizens know the leading facts of the Life of Christ, and any agency that can bring these before the masses will do incalculable good. Bible reading, Bible teaching and plain instruction in Fundamentals are the greatest need of millions in England.

# World Mission Notes.

**The Disappointment at Lausanne.** Home Church leaders felt that they had learned much and had shed many prejudices in Lausanne, where the friendships of members of other Churches were delightful and the realisation of brotherhood was intense. Good men were impressed by the goodness of those from whom they were separated and this made them feel that they had won something from the Conference. It was otherwise with the Missionaries who had travelled from distant fields in expectation that the Conference would at least point the way to unity. They had learned long ago the essential unity of the Church of Christ as shown by the one Spirit that animates them in the face of heathendom. They yearned for union based on unity and when the critical Report, the crown of the work of the Conference came up for discussion they saw that it would not be received for forwarding to the Churches for consideration. Their hopes were dashed to the ground. And some of them spoke with the sadness of keen disappointment.

**The Cause of Disappointment** In Lausanne two camps were formed. The Sacerdotal Churches—to use the expression of an American semi-official correspondent—consisting of the Anglican Communion and the Eastern Orthodox stood together over against the Free Churches. It cannot be said that all the Anglican delegates were sacerdotalists. They stood together under the leadership of Bishop Gore. He held his position without wavering and if any attempt were made to weaken the bond of Apostolic Succession and all it involves, he and his friends would have left the Conference. The Greeks held that they could not even join in any discussion on the questions of the Church, Order and Sacraments. The Anglicans and Greeks drew closer together and the desire to avoid doing anything that would make their co-operation impossible was the chief motive in avoiding the reception of the Report on Unity, although it was presented by the great and learned Archbishop of Armagh. Once again we find the real barrier to Christian Union and Co-operation to lie in a doctrine which has become more than rigid, although scholars to-day everywhere contest its truth. Evangelical Christians in the Mission Field have to face this fact.

**The Departure of Missionaries** The Autumn always sees the valedictory gatherings of Missionary Societies. We note that the Church Missionary Society bade Good-bye—God be with you—to one hundred and twenty-three returning Missionaries and to forty recruits, the Bible Churchmen's Missionary Society to eighteen recruits and the Wesleyan Missionary Society to thirty-one new Missionaries. Other Churches sent out their representatives, and in days when the Home Church is most anxious concerning its hold on the base, its sons and daughters follow the guidance of the Spirit and sail for distant lands to tell the good tidings of great joy. The cream of the Church now leaves for the Mission Field where hardships do not deter and difficulties stimulate. Every Missionary recruit is a summons to us at home to think more earnestly of our duty and to stand by our brethren and sisters in the fighting line of the Church.

**The Type of Worker Needed** In a delightful story, entitled "The Red Lama" (R.T.S. 1/-), Mildred Cable and Francesca French tell us something of a Red Lama who was brought under Christian influence in Suchow. At the close of the tale an appeal is made for volunteers to undertake work in Tibet who must be prepared to face the following difficulties: "The food question. The food of the Tibetans is such that a foreigner finds it very hard to eat, and still harder to digest." "Excessive loneliness and the opposition to the Gospel of the whole Lama system." "Unsafe travel because of robber bands." "Volunteers who are afraid to

expose themselves to hardship and even danger need not apply for Tibet." This certainly is a call that can only reach the brave and self-surrendered who are not afraid to take up their Cross and follow the Master. But they will be pioneers and the work of a pioneer has a glory of its own, which will be seen after many days.

**China** There seems to be some clearing in the Chinese sky, but it would be more than rash to say that we are approaching a settlement. The news still varies from day to day and hopes are raised only to be shattered. But in many places male Missionaries are being permitted to return to their stations, property is being returned to the Missions and the people rejoice to see their old friends once more in their midst. But China is still in the throes of internal agitation, and the patient labour of years in some districts seems to be overthrown by the wildness of extreme Nationalism and the ravages of undisciplined soldiers. China certainly calls for our prayers, and the Missionary leaders who have to face a completely new situation require all the grace and wisdom God gives to enable them to meet difficulties and perplexing problems that cannot be evaded. But we believe that the way of the Cross will be for them the way of light.

**Preventive Medical Work** Miss Ruth Young in the *International Review of Missions* makes a strong plea for the utilisation of Missionary medical workers in preventive work. She simply asks that what is being done at home with such excellent results may be performed in the Mission Field. It is less spectacular to prevent the inroads of disease than to heal the afflicted and for a time the good results may not be seen. Just as the making of the Panama Canal only became possible when preventive medicine had killed the sources of Yellow Fever and protected the workers from disease, so in the Mission Field when our brethren and sisters raise the whole physical health of a village, the people will be the more ready to look to them for the healing of their spiritual disease. Her whole article is marked by that sanity of outlook which we associate with our medical missionaries.

**The Indian Church** A wise Indian Missionary at a recent Conference spoke of the weights that weigh down Christian life in India. They arise from the pre-Christian life and inexperience, the lowly position of most of the converts, the inherited caste system and the divisions of Christendom all interfere with progress. The last named presses very hard and has led within Missions to a certain conflicting departmentalism which springs naturally from men being familiar with the grave divisions of the Churches. "A united Church of India should do much to bring the vision of the Body of Christ and purify us from lower conceptions." We can well understand how gravely work for God in India is hampered by the absence of the vision that ought to unite every Christian with his brethren in the great struggle against heathendom. But the vision tarries largely through the influences of the home Churches.

**Self-Government** We do not think that the time has come for self-government by the Indian Churches and the removal of Missionaries from the Councils of the Church. Very few Missionaries nowadays look upon their native helpers as anything but their brethren in a sacred duty and a privileged responsibility, and we still need the experience of the older Churches to guide the development of the young Churches. It can never be forgotten that when numbers are greatest in India the intellectual level of the people is lowest and democracy in the East is very different from what it is in the West. Our missionary Chiefs have need of patience and their people need it none the less, for only by leaders and people supplying what is only possible to be given by both can the Church accomplish what God wills it to perform.

**Mr. Marshall Broomhall** The resignation through ill health of Mr. Marshall Broomhall of his position as Editorial Secretary of the China Inland

Mission is a serious loss to the Mission. Mr. Broomhall has literary gifts of a high order as his many books prove. He also is a great Editor with the gift of choosing the aspects of Mission work that need treatment and giving the treatment of them into the right hands. All who have read his missionary lives know how fully he has entered into the real heart of missionary effort—for, after all, the missionaries make the missions under the good Providence of God. Relieved of the strain of work, we pray that his valuable advice and experience may long be afforded to the China Inland Mission during the trying years that lie before it.

**Chinese Missionaries at their Posts** Workers of the China Inland Mission to the number of 300 are at their posts. Two hundred and thirteen of them are at 71 inland stations while eighty-six others carry on their regular duties at the Ports. Other Missionaries connected with British Societies are continuing their work. As the Chairman of a Wesleyan circuit says, "Our people are coming through the fiery trial with increased faith and a determination to hold on at all costs. In most places members, stewards, and preachers have met and have drawn up a scheme for finance and for pastoral oversight." It is however generally believed that the spring of next year is the earliest possible date for the return of missionaries. The real opening will not come until the Autumn.

**The Real Moslem World** The Rev. W. Wilson Cash has written in the Laymen's Bulletin a fascinating article on "The Moslem World of To-day" in which he shows that Islam as represented in this country by its apologists is very different from what it really is. The Merciful revealed in Mecca pictures a heaven which supplies comfort, ease and women. Islam insists on the law of retribution and by so doing negates the law of love. The hard mould of the Islamic mind has been broken and its followers in settled communities do not know where they are. But Islam is still a proselytising creed and especially in Africa makes headway among primitive people. This is a real obstacle to Mission work.

**A New Missionary Diocese** The Australian Church has undertaken responsibility for the new Diocese of Tanganyika and the Right Rev. G. A. Chambers has been consecrated its first Bishop. The mission was in danger of death by starvation when Australia stepped into the breach and the Bishop—who is married to a daughter of the Rev. the Hon. W. Talbot Rice—has determined that as far as lies in him he will develop and strengthen the Christian Church in this part of Africa. He believes in education as a help to Evangelisation. He knows the country and his heart is with his people. He will have in his Diocese groups of English settlers who cannot be neglected, as every one acquainted with pioneer Missionary enterprise knows the example set by hereditary Christians to be an important factor in the work. The Bishop has a great opportunity and he is a man who considers opportunity a divine call to consecrated service. All members of the Alliance cannot fail to be interested in the son-in-law of its Hon. Secretary.

**The Jewish World** Anti-Semitism is still a living power in Central Europe and the Balkans where the policy of states has been directed and is still being directed against Jews having facilities for higher education and at the same time Continental Jews are turning to the Messiah as their Saviour. In Poland where there are no fewer than three and a-half million Jews, with a Roman Catholic environment there is a great opening for the organisation of a self-supporting Jewish Christian Community that will supply missionaries to their fellow-countrymen. The Church Missions to the Jews have erected in Warsaw a splendid centre which will serve as a rallying point for Jews who have accepted Christ. At present the building stands in need of furnishing and of funds to run a Bible School. In Palestine the Rev. A. W. Payne has resumed his work which has been so greatly blessed. Palestine

is becoming increasingly important as a centre of Jewish work, and the British Jews Society takes its part in the Evangelisation of the Jews in their homeland.

**The late Rev. J. R. Barraclough** Work among the Jews has lost a great advocate and leader by the death of the Rev. J. R. Barraclough who had been for many years a member of the Council of the World's Evangelical Alliance. He was a man who never feared man, when engaged in the service of God. He knew where he stood and spoke his convictions with firmness and courtesy. He was convinced that the Gospel is the power of God unto salvation and believed that its appeal is direct to the heart of man who is led by the Holy Spirit to repentance from sin and faith in the Lord Jesus Christ. He was closely associated with many Societies working among the Jews and was greatly valued for his wisdom, experience and devotion to the cause he had at heart. He passed over amid the sounds of the trumpets that greeted him at the other side in a ripe old age. He lived long and accomplished much in his life.

**Work in Papal Lands** The Wesleyan Missionary Society has opened large Schools and a Chapel in a suburb of Barcelona. The work in Barcelona was for many years under the charge of the Rev. Franklyn Smith; it is now superintended by the Rev. S. G. A. Saunders, who understands and loves the Spanish people. It was a great joy to him to see the fruition of many years' toil when the Rev. C. W. Andrews declared the Church open. To-day Spain is a very difficult field of labour, as the influence of the Directory is strongly opposed to the maintenance of Gospel work. The Schools have a threat of closing hanging over them, the suspension of the Constitutional guarantees makes Evangelistic work difficult, and the influence of Rome is seen behind the policy of the Dictator and his colleagues. Only unusual courage and devotion to Truth enable the Spanish Reformers to stand together and defy all the efforts of the authorities to suppress them.

**Spain and Liberty** Religious liberty is denied to Spaniards. Since Evangelicals were permitted to live in Spain the policy of the Government has varied much. To-day it is marked by a distinct and deliberate effort to make the lot of Evangelical Protestants as hard and difficult as it well can be. At a great cost tolerance was won for the Gospel, and now there is a real danger of that tolerance becoming intolerant through the pressure of the Roman Church on the Directory. A new Constitution will before many months have passed be framed for the country, and those who love religious liberty will have to watch carefully lest its clauses dealing with Religion are not so framed as to crush Gospel work. The case of Carmen Padin proves the excessive severity of the administration of the Spanish law when anything considered an affront to Roman Catholicism is concerned. We pray that every Spanish work that makes known the Gospel may be richly owned by God, for no land needs Scriptural teaching more than Spain, where the Roman Catholic Church retains many features of old time Mediterranean Paganism. The Roman Church grips the Government, but loses the good-will of the people, who abandon its superstitions.

**World Dominion** The excellent Quarterly *World Dominion* (World Dominion Press, 1 Tudor St. E.C.4. 1/-), contains news of Missionary Progress and outlook that cannot be found elsewhere. Running through it we find a loyalty to Truth, and an Evangelical note that are cheering. It is outspoken and fearless, it faces facts and gives information that is most welcome. The October issue has an account of "Abyssinia's Unknown Frontiers" which is fascinating and shows how little is known of a country that has lately come into prominence owing to the Treaties that govern the supply of water to Egypt. Here in Central Africa there is a great opening for Missionary effort. The appeal for workers in the Abyssinian Frontiers Mission touches the heart and we trust that it will move many to stand by the enterprise that is undertaken in faith.

# Books Worth Reading.

**THE CHRISTIAN SACRAMENTS.** By OLIVER C. QUICK. (Nisbet and Co. 10s. 6d.)

Canon Quick is justly honoured for his devotion to truth and his scholarship. He has in this volume given an exposition of Sacramentalism as he understands it, and endeavours to find a philosophical basis for the view he expounds. We believe that he has fallen a victim of the present-day universalism, which takes as the foundation of all its thinking, "things that are not equal to the same thing are equal to one another." We seem to have drifted insensibly into a state of mind which believes that everything is in transition and nothing stands firm. When we deal with religious Truth as revealed in Holy Scripture we have to realise that Truth is for the Christian centralised in the personal Christ, that His life and work here on earth represent a permanent and never to be repeated Revelation and that His influence on human life is dynamic—moving in accordance with what God has made known to us in Holy Scripture. That is static. We cannot go beyond it when we seek the last word as necessary to salvation. Whatever contradicts the Revelation is not of faith, and we have above everything to be true to Him Who is the Truth.

We shall not discuss here the general philosophy of the sacraments as presented by Canon Quick, but shall confine ourselves to the Sacrament of the Lord's Supper, as this Sacrament is the very centre of the great controversy that has extended from the National Church to other Churches. Is the Lord's Supper a Feast in which the faithful feeds upon His Lord in his heart by faith or is it a Sacrifice in which the Body and Blood of Our Lord are objectively in the Elements offered for the sins of humanity? We have put the matter as tersely as we can and now seek Canon Quick's reply. He writes "On the whole then it may be concluded that traditional doctrine of the sacrifice of the Mass only ran counter to what we take to be Our Lord's will and intention, in so far as they are rightly understood to interpret sacrifice as, in the strict and narrow sense of the term, vicarious, not representative." "We must steadfastly affirm that Christ's sacrifice is infinitely more than an example, inasmuch as His Life is not just a pattern in the past, but an eternal activity which gives us power to follow as example by joining us to itself. There is room for transcendent mystery here, but no loophole for superstition." We agree with the latter statements, but cannot make them agree with the former, when we remember that "Tridentine orthodoxy requires that the Mass should have its own proper immolation, not merely the representation of another." And we find it impossible to eviscerate the Sacrifice of Christ on the Cross of its vicarious character, when we bear in mind the plain statements of the New Testament. Canon Quick says "In the Eucharist the self-offering of Christ reaches the utmost limit of externality through the presentation of material symbols, in order that souls in material bodies may have sensible assurance of Christ's coming to them from without, even while they cannot see Him come."

Canon Quick discusses the various theories of the Presence of Our Lord in the Elements or in connexion with them. He tells us, "The doctrine of virtualism may easily become indistinguishable from a theory of Real Presence; and the main difficulty which the doctrine of Transubstantiation was elaborated to overcome simply disappears." "The Presence of Christ is not to be localised in a material thing, nor do we assert, as does the dogma of Transubstantiation, that it is the reality beneath what appears to be bread and wine; but it is to be truly identified with the localised bread and wine, in so far as these constitute the matter wherein through the Eucharistic action Christ externalises His offering of Himself to the Father and imparts its living power to our souls." "As regards the effect of consecration, there seems to be no reason why we should not willingly accept the statement that the bread and wine are changed so as to become the Body and Blood of Christ, if it be understood that the terms, body and blood denote, not material things as such, but outward things as they are in relation to a spiritual activity which operates and expresses itself through them." We have preferred to quote what Canon Quick has said to condensing his teaching. It will be seen that he avoids some of the difficulties

associated with the Mass, but leaves us with the main characteristics—a Eucharistic offering presenting the offering of Christ in the sense that He offered Himself on the Cross and a Localised Presence of the Body and Blood of Christ in the Elements. The whole conception as presented by him is so complex and so elaborate that we find it hard to identify it with the Upper Room, where Our Lord Who blessed the Bread and Wine held them in His holy hands and could not have been understood in any way to have identified then with the Body and Blood which were in the presence of His disciples. We are content to leave it there and to feed on Our Lord by faith in thankfulness for what He has done for us, without indulging in any speculation which identifies the sign with the thing signified. When this identification takes place we see its result in superstition and we find no richer blessing coming to the communicant than in accepting Our Lord's statement and feeding on Him in our hearts by faith with thanksgiving. The Christ dwells in the hearts of men who love Him, not in the Elements that symbolise his broken Body and shed blood. Canon Quick has much to teach his readers outside the controversial pages, which, however, at this time have very grave importance.

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FRANCES RIDLEY HAVERGAL — A SAINT OF GOD. A New Memoir by Dr. T. H. DARLOW. (Nisbet and Co. 5s.)

Frances Ridley Havergal's influence and message abide, after 50 years, very widely, through her Hymns and also through her books. The younger generation, it may be, do not know her, for though she, one copies of her life were sold, the book is a little long for the haste of to-day. Dr. T. H. Darlow has left us a last legacy of very great value in writing a memoir of her, just before his death, which gives in sixty-one pages a clear impression of a beautiful soul and the way in which God's Spirit trained and taught her, and led into a wonderfully full experience of His grace and power.

In Part II. of the book he has selected from her prose writings the essence of her messages upon Christ's invitation to come to Him and to follow Him and upon the consecrated life and Christian service.

In Part III. he has brought together her message in verse, selecting the choicest of her poems and enabling us to read many with which we have not been familiar as well as the known and loved ones.

Frances Ridley Havergal wrote to the heart, and if the modern mind is different to that of a generation or two ago, the human heart is the same. We warmly commend this book to the young people of to-day. They will get in it a glimpse of what God can do with one who can truly say "Take myself, and I will be ever only all for Thee." The fact that this gifted lady's works have sold in the English language to the number of over two millions should not make us despair but aspire. The Volume is tastefully printed and bound, and will make a valuable present at any time.

W. T. R.

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